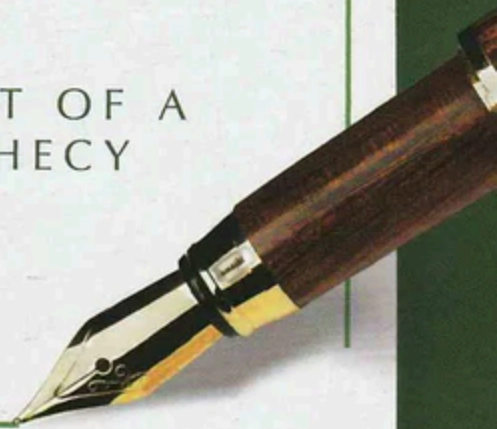
THE NOBLE SON

THE FULFILMENT OF A GRAND PROPHECY



HAZRAT MAULANA JALAL-UD-DIN SHAMS[RA]

The Noble Son - Fulfilment of a Grand Prophecy

English Translation of

Peshgoi Musleh Mauood Kaa Haqeeqi Misdaaq

(The One in Whose Person was Truly Fulfilled the Prophecy Regarding the Promised Reformer)

Hazrat Maulana Jalal-ud-Din Shams[ra]

ISLAM INTERNATIONAL PUBLICATIONS LTD

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English Translation of a speech entitled
Peshgoi Musleh Mauood kaa Haqeeqi Misdaaq
(The One in Whose Person was Truly Fulfilled the Prophecy Regarding the Promised Reformer)

By Hazrat Maulana Jalal-ud-Din Shams[ra]

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FOREWORD

This book is based upon the address delivered by Hazrat Maulana Jalal-ud-Din Shams[ra] at the Annual Convention [Jalsa Salana] of the Ahmadiyya Muslim Community in 1957 in Rabwah entitled *Peshgoi Musleh Mauood kaa Haqeeqi Misdaaq [The One in Whose Person Was Truly Fulfilled the Prophecy Regarding the Promised Reformer]* which was published by Nazarat Islah-o-Irshad, Sadr Anjuman Ahmadiyya Pakistan. It has now been translated into English with the title *The Noble Son—Fulfilment of a Grand Prophecy*. In this address Hazrat Maulana Jalal-ud-Din Shams[ra] elaborates the evidence that testifies to the holy person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih II[ra] being the Musleh Mauood.

This book was translated into English by Dr Waseem Ahmad Sayyed, reviewed by Nauman Ahmad Hadi, edited by Naser-ud-Din Shams and proof-read by Naseer-ud-Din Shams. Valuable suggestions were also given by various people including Sabahat Ahmad Cheema. May Allah the Almighty bless them all. This is the first time that the English rendering of this speech is being published by Additional Wakalat Tasneef.

It should be noted that the original speech in Urdu, owing to time, was much shorter than the book which was published later. As such, in this edition explanatory footnotes that were written by Hazrat Maulana Sahib[ra] have been signed off as *J.D.S*. Notes or footnotes that were added by the then publisher have been signed off as *The Publisher*. Finally, footnotes added by Islam International Publications will appear as *The Translator*. Furthermore, since the speech was delivered during the Khilafat of Hazrat Khalifatul-Masih II[ra], the style of honorific has been retained as [aba] which is used following the name of the present Khalifah (refer to salutation code).

We hope and pray that by reading this book many come to appreciate this majestic sign.

Al-Haaj Munir-ud-Din Shams
Additional Wakeel-ut-Tasneef
May 2021

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih II[ra]. Elected as the Khalifatul-Masih at the age of 25, his 52-year Khilafat saw the Community expand to the corners of the earth.

It was in 1944, after being divinely-inspired, that Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] announced the claim that he was the fulfilment of the Musleh Mauood prophecy. The above photo shows a Jalsa in Delhi that was held to commemorate the fulfilment of a grand prophecy of the Promised Messiah[as]. Many such conventions were held across India.

INTRODUCTION TO HAZRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD, KHALIFATUL-MASIH II—MUSLEH MAUOOD[RA]

Hazrat al-Haaj Mirza Bashir-ud-Din Mahmood Ahmad (1889–1965), was the second Khalifah of the Ahmadiyya Muslim Community. He was the son of the Promised Messiah[as] and his birth was the fulfilment of the prophecy concerning Musleh Mauood (Promised Reformer). This prophecy was published by the Promised Messiah[as] as a Sign of the truth of Islam.

He was gifted with both secular and spiritual knowledge, and he had developed a deep love for the Holy Qur'an. In 1914, at the age of 25, he was elected as Khalifatul-Masih II. During his almost fifty-two years of Khilafat, he led the Ahmadiyya Muslim Community on an international level, expanding the Movement to fourty-six countries, and building dozens of hospitals and schools. He initiated the campaigns of Tahrike-Jadeed in 1934 and Waqf-e-Jadid in 1957

to further the propagation of Islam as well as to fund these activities.

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad was a renowned scholar and prolific author, who penned dozens of books. His *Tafsir-e-Kabir*—ten-volume commentary of the Holy Qur'an—is revered as a treasure trove to this very day. Likewise, he was an orator of unmatched eloquence, captivating his audiences for hours on end.

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] gave the Community its current organisational and administrative structure. He established the auxiliary organisations for men, women, and children. His many momentous achievements include the establishment of the Electoral College for the election of the Khalifatul-Masih, and the establishment of the Community's new headquarters in Rabwah, Pakistan after the Partition of British India in 1947.

He passed away on 8 November 1965 in Rabwah, Pakistan, and was succeeded by Hazrat Mirza Nasir Ahmad as Khalifatul-Masih III[rta].

PUBLISHER'S NOTE

Translations of various passages such as verses of the Holy Qur'an, ahadith, revelations of the Promised Messiah[as], couplets in persian etc. have been presented as footnotes. Where the translation of the above has been covered in the text of the speech itself, a seperate footnote has not been given.

The following abbreviations have been used:

ṣas *sallallaahu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad[ṣas].

as *'alaihis-salaam*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad[ṣas].

ra *raziyallahu 'anhu/'anhaa/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[ṣas] or of the Promised Messiah[as].

rta *rahmatullaah 'alaihi/'alaihaa/'alaihim*, meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased Khalifahs or pious Muslims who were not companions of the Holy Prophet Muhammad[sas] or of the Promised Messiah[as].

aba *ayyadahullaahu Ta'aalaa binasrihil-'Azeez*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community. Since the speech was delivered during the era of Hazrat Khalifatul-Masih II[ra] in 1957, the salutation used by Hazrat Maulana Jaluluddin Shams[ra] was *ayyadahullaahu Ta'aalaa binasrihil-'Azeez*. For this reason [aba] has been used throughout this book next to the name of Hazrat Khalifatul-Masih II[ra].

THE NOBLE SON -
FULFILMENT OF A GRAND PROPHECY

THE ARRIVAL OF THE PROMISED REFORMER![*]

All praise belongs to Allah! The beloved has arrived!
The benevolent one has arrived! The comforter has arrived!

To see whom the eyes were longing,
Arrived the one for whom the hearts were hoping.

For the sake of the garden that was in decay,
In the form of new clouds, spring has arrived.

'The morning winds of mercy are blowing',
Felicitations! Happy times have arrived.

Autumn has fled the garden of faith,
Flowers bloom; spring has arrived.

The cause of merriment and contentment of the soul,
The kind, gracious and loyal one has arrived.

Who? Mahmood, the Promised Reformer,
The bearer of grace and beneficence has arrived.

In whose person is combined knowledge, grandeur and wealth,
The possessor of honour and glory has arrived.

The gentle, intelligent and wise,
The sagacious, forbearing one has arrived.

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* The English translation of an Urdu poem of Hazrat Maulana Jalul-ud-Din Shams[ra]. [The Translator]

The tongues today are calling down blessings upon Muhammad[sas],
For the one devoted to Muhammad[sas] has arrived.

From whom nations shall gain blessings,
He has come, bringing innumerable graces.

In beauty and beneficence, he is the like of the Messiah[as],
The cure for ailing hearts has arrived.

Good news! O seekers of truth, glad tidings!
For the one giving life to this Age has arrived.

Victory has advanced to kiss the stirrup,
The commander of the cavalry of faith has arrived.

Oh Shams! Divine light has spread throughout the world,
The light of God's beauty has arrived!

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

خدا تعالیٰ کے فضل اور رحم کے ساتھ

ھوالناصر

In the name of Allah, the Gracious, the Merciful
By the grace and mercy of God Almighty
He alone is the Helper

The One in Whose Person Was Truly Fulfilled The Prophecy Regarding the Promised Reformer[*]

A Speech delivered by Maulana Jalal-ud-Din Shams[ra]
(Former missionary to Arabia and England)

Having received knowledge from Allah the Almighty, Hazrat Muhammad—the Chosen One, Leader of Divine Messengers and Seal of the Prophets, may peace and blessings of Allah be upon him,—concerning the Messiah who was to appear announced to the world fourteen hundred years ago:

يَتَزَوَّجُ وَيُوْلَدُ لَهُ

* Respected Shams Sahib delivered this speech in the first session of the Annual Convention [Jalsa Salana] of the Ahmadiyya Muslim Community on 27 December 1957. Due to the limitations of time, parts of the speech that he had left out have also been included herein for the benefit of the readers. [Publisher]

That is to say, the Promised Messiah[as] would marry and, in order to fulfil his purpose, he would be given a son.[1] The Promised Messiah, peace be upon him, elaborating this hadith states:

قَدْ اَخْبَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اَنَّ الْمَسِيْحَ الْمَوْعُوْدَ يَتَزَوَّجُ وَ يُوْلَدُ لَهُ، فَفِيْهِ اِشَارَةٌ اِلٰى اَنَّ اللّٰهَ يُعْطِيْهِ وَلَدًا صَالِحًا يُشَابِهُ اَبَاهُ وَلَا يَأْبَاهُ وَيَكُوْنُ مِنْ عِبَادِ اللّٰهِ الْمُكْرَمِيْنَ

That is to say that the Holy Prophet, peace and blessings of Allah be upon him, has prophesied that the Promised Messiah[as] shall marry and beget progeny. In this there is an indication that Allah the Almighty would bestow upon him a righteous son who would be in the likeness of his father, and shall be submissive and obedient to him in every matter, and he would be from among the honoured servants of Allah the Almighty.[2]

Similarly, the Promised Messiah, peace be upon him, on page 312 of his book, *Haqeeqatul-Wahi* writes:

> 'The prophecy that the Promised Messiah will have children signifies that God Almighty shall raise, from among his progeny, the one who will be his successor and will support the religion of Islam as has been foretold in some of my prophecies.' [3]

The Prophecy of Hazrat Shah Ni'matullah Wali [rta]

Likewise, 600 years after the Holy Prophet, peace and blessings of Allah be upon him, Hazrat Shah Ni'matullah Wali, may Allah have mercy upon him, while discussing the Imam Mahdi, prophesied upon the basis of revelation:

دَورِ او چوں شود تمام بکام

پسرش یادگار مے بینم [4] *

The Promised Messiah and Mahdi, peace be upon him, writes about this couplet:

> 'This means that when his mission comes to its successful conclusion, his son, who will be his very image, will succeed him. That is, it is destined that God, the Exalted, will grant him a righteous son, who will be his exact image and will follow in his footsteps and thus remind people of his father. This is, in fact, in accordance with the prophecy that I have made about a son of mine.' [5]

Thus, the Promised Son of the Messiah who was to come, whose advent the Holy Prophet, peace and blessings of Allah be upon him, had foretold; regarding whom the saintly personages had prophesied

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* Translation: 'When his tenure comes to its successful end, I see that he will be succeeded by his illustrious son.' [Translator]

on account of knowledge received from Allah the Almighty, that he shall be in the likeness of his father and shall be his successor; in whose favour Allah the Almighty had made a promise to the Messiah[as], that he would be bestowed a righteous and holy son who would be the Promised Reformer and, in beauty and beneficence, bear likeness to the Promised Messiah himself — who is such a Promised Son and Promised Reformer in whose person the prophecies have been fulfilled? This is the topic and subject matter of my address, on which I shall endeavour a word of brief elaboration, bearing in mind the allocated time.

The Appeal of the Hindus of Qadian to be Shown a Sign

Before discussing the detailed prophecy of the Promised Messiah[as] concerning the Promised Reformer, it is imperative to explain that in September 1885 ten wealthy Hindus — Munshi Tara Chand Khatri, Lachmi Raam, Lala Bashandas, Pandit Lachman Raam, Pandit Nihalchand, and Pandit Beejnath of Chaudhry Bazaar Qadian, etc— wrote a letter to the Promised Messiah[as] that since he had dispatched registered letters to the people of London and America, making the claim that if any seeker of truth would come and stay with him for one year in Qadian, God Almighty would certainly show such an individual a sign in proof of the truthfulness of Islam which shall be beyond the power of man.

'Accordingly we, who are your neighbours and fellow citizens,

have greater right than those in London and America…Yes such signs are certainly needed which are beyond human capability, from which it can be known that the True and Holy Permeshwar [God], because of your religious righteousness and by way of love and grace, accepts your prayers and, prior to their acceptance, intimates news of this before it is time for the manifestation of such matters. Or that He informs you of some of His special secrets and by way of prophecy gives you knowledge of these secrets, or helps and supports you in such amazing ways as He has been doing since eternity for His chosen-elect, close, devoted ones and those who are His select servants.' [6]

Declaring this letter to be a sincere request, the Promised Messiah[as] replied:

'If you gentlemen remain bound by the pledges that you have made in your letter then certainly, within one year, with the help and assistance of the All-Powerful Lord of Glory, some such sign shall be shown to you that will be beyond human capabilities.' [7]

In the letter of the Hindus, the following was written regarding the time limit prescribed for the demonstration of a sign:

'The year that has been fixed for the demonstration of the

signs shall begin from the start of September 1885 till the end of September 1886.' [8]

Lala Sharampat Rai (a member of the Arya-Samaj of Qadian) had these letters printed in Amritsar in the form of public announcements at Riyaz-e-Hind Press with the following three persons as witnesses: Maulawi Abdullah Sannauri, Shahab-ud-Din Theh Ghulam Nabi Waala and Mir Abbas Ali.[9]

After this, the Promised Messiah[as] proceeded to Hoshiarpur, cutting himself off completely from the public and prayed to his All-Powerful God in extreme humility, agony and self-abasement. He sought such a sign of His succour and assistance that would be beyond human powers.*

Announcement of 20 February 1886

After this the Promised Messiah[as] published a public announcement on 20 February 1886, which was printed in a supplement of *Riyaz-e-Hind* dated 1 March 1886. In this, he stated:

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* It appears from the narration of (late) Hazrat Maulawi Abdullah Sahib Sanauri[ra], written in *Seeratul-Mahdi*, that the Promised Messiah[as] had decided in 1884 to go to Sujanpur to devote forty days continuously to worship in isolation and this revelation that, 'your purpose will be achieved in Hoshiarpur', was also received at this time. Thus, it is not necessarily the case that the Promised Messiah[as] undertook the journey to Hoshiarpur because of the request from the Hindus for a sign. But this can be said to have been an additional cause for the undertaking of the forty days of worship in solitude. [J.D.S]

'I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One[SAS] may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed

is he who comes from heaven.

He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday*. Son,

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* One purpose to be served by the birth of the Promised Reformer mentioned in the prophecy was that through him the superiority of Islam and the dignity of God's Word may become manifest unto the people. The meaning of this was that he would be bestowed the knowledge of the Qur'an. Thus, when Hazrat Amirul-Momineen Khalifatul-Masih II[aba], completed the first reading of the Holy Qur'an, the Promised Messiah[as], gave so much importance to its celebration that he wrote the poem titled, *Mahmood ki Aameen* and invited all the members of the Jama'at. In *Mahmood ki Aameen* he expressed his gratitude to Allah the Almighty for this great favour and prayed for Mahmood, and mentioned the inviting of people and declared that day to be 'blessed' as is stated in the revelation. Thus, the Promised Messiah[as] writes:

'It is You Who have made this day dawn; Mahmood has come home, having finished the Qur'an.

Having realised this favour, this bounty of Yours, the heart of mine is busy singing the praise of Yours.

My God hundreds of thanks I owe to You. Hundreds of thanks to You, my God.

Make blessed this day; Holy is He Who watches over me.

delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a

---

My dear son, Mahmood, is Your servant.

Grant him a long life and wealth. Lift from him every type of darkness.

May his days be the harbingers of the fulfilment of his desires; may his mornings dawn on him with all their light.

Make blessed this day; Holy is He Who watches over me.

All friends have arrived; You have made these days to dawn.

It is the kindness of You, my Love, that has brought here these affectionate ones.

This blessed day has dawned in which all my wishes are fulfilled.

Make blessed this day; Holy is He Who watches over me.'

(Durre Sameen Urdu. p 35-37.)

The day of this blessed occasion was a Monday and the date was 7 June 1897. The words of the Aameen, 'Bless this day O God' which are repeated at the end of each stanza and 'This blessed day dawned' are manifest proofs of the fulfilment of the revelation, It is Monday, a blessed Monday. [J.D.S]

matter decreed.'[10]

Revelations Concerning the Promised Messiah[as]

By bestowing this special succour and glad tidings regarding the Promised Son, Allah the Almighty declared regarding the Promised Messiah's[as] progeny, success, and the failure and disappointment of his enemies:

'You shall have a large progeny and I will cause a great increase in your progeny and will bless it; but some of them will die in early age, and your progeny will spread greatly in different lands. Every branch of your co-descendants will be cut off and shall soon come to an end through childlessness. If they do not repent, God will send chastisement after chastisement upon them, until they are completely wiped out. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread your blessings about and will revive a ruined house through you and will fill a fearful house with blessings.

Your progeny will not be cut off and will flourish till the end of days. God will maintain your name with honour till the day when the world comes to an end and will convey your message to the ends of the earth. I shall exalt you and shall call you to Myself, but your name will never be erased from

the face of the earth. It will so happen that all those who seek to humiliate you, and are determined to cause you to fail and wish to ruin you, will themselves be frustrated and will die in failure and disappointment. But God will grant you complete success and will grant you all that you desire. I will cause an increase of your true and sincere friends and shall bless their lives and their properties, and they will grow in number, and they will prevail over the other Muslims—who are jealous of you and are hostile to you—till the Day of Judgment. God will not forget [your supporters] and will not lose sight of them..… And the time is approaching; when God will put your love in the hearts of kings and nobles till they will seek blessings from your garments.' [11]

The righteous son of the Promised Messiah[as] regarding whom the Holy Prophet[sas] and the saintly from the *Ummat-e-Muhammadiyyah* [Muhammadan dispensation] had prophesied, the virtues and characteristics of this very boy – the delight of the heart and high ranking – have been mentioned in the above revelations of the Promised Messiah[as]. The ten wealthy Hindus of Qadian had asked for such a sign of the acceptance of prayers, knowledge of divine secrets, help and assistance that would be beyond human powers. This sign was bestowed exactly in accord with this and served not only as a sign for the Hindu inhabitants of Qadian, who had asked for it, but also served as a magnificent sign for America, England and indeed the whole world.

There is present, in this sign, an astonishing array of treasure relating to the acceptance of prayer and possession of knowledge of the unseen: the birth of the Promised Son; him possessing high qualities; through him truth attaining supremacy and domination; the dignity of the religion of Islam and the Word of Allah, the Holy Qur'an, being made manifest unto the people; the Promised Son becoming the Successor of the Promised Messiah[as]; attaining renown to the ends of the earth; nations attaining blessings through him; his attainment of a long life; the progeny of the Promised Messiah[as] never coming to an end; his progeny becoming numerous; [the prophecy] of some from his progeny passing away early; the progenies of his ancestral brothers ceasing to continue and dying without any children; Allah the Almighty causing those to grow and flourish who are sincere to him and show heartfelt love; God causing his message to reach the corners of the earth; those who are envious of him and harbour enmity towards him to themselves die unsuccessful and frustrated; on the contrary, for Allah the Almighty to make the Promised Messiah[as] fully successful etc. Many such matters were manifested to the Promised Messiah[as] relating to secrets of the unseen and were mentioned in this sign by way of prophecy—the fulfilment of which was most certainly, and without a doubt, beyond the ability of man. Then, it has been proclaimed within it the promise of His help and assistance in the same manner as Allah Almighty has been doing since time immemorial for His elect, close devotees and faithful.

The Importance of this Sign

This was such a sign which Allah the Almighty had bestowed to the Promised Messiah[as]. The importance of the sign has been mentioned in the following revelations contained in the announcement of 20 February 1886:

> 'O you who deny and oppose the truth! If you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon My servant, then produce some true Sign concerning yourselves similar to this sign of mercy, if you are truthful. And if you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors.' [12]

Regarding this sign the Promised Messiah[as] wrote in the announcement of 22 March 1886:

> 'This is not just a prophecy. Indeed, it is a grand heavenly Sign, which Almighty God has shown for demonstrating the truth and majesty of the noble, compassionate and merciful Prophet, Muhammad, the Chosen One, peace and blessings of Allah be on him. This Sign is hundreds of times greater and better, and more perfect, and more exalted, and more complete than bringing a dead person back to life.' [13]

The Reaction of the Arya Samaj

After the publication of this prophecy, in reply to the announcement of 20 February 1886, Pandit Lekh Ram from the Aryas, wrote on 18 March 1886:

> 'Your progeny shall very soon come to an end. At the very most, your renown will remain for three years.' [14]

He further wrote:

> 'My revelation says that let alone a son [meaning what mention of the birth of a son - Publisher] within three years you will come to an end and there shall remain no one from among your progeny.' [15]

If within three years after such a publication of Pandit Lekh Ram, the Promised Son had not been born then to some extent his objection could have been considered to be correct. This is the reason that when the Promised Messiah's[as] son Bashir I, who was born on 7 August 1887, died on 4 November 1888, Pandit Lekh Ram expressed joy and held his death to be a sign of the truth of his prophecy. Was it then not necessary in such circumstances that the Promised Son should be born within three years in order to prove the prophecy of an enemy of Islam to be false? Clearly this was most essential, and thus this is what came to pass, and that Promised

Son and Promised Reformer of the Promised Messiah[as] was born on 12 January 1889 when, God forbid, the three year time limit set for the destruction of the Promised Messiah[as] by Pandit Lekh Ram had two months left. All praise belongs to Allah.

An Essential Principle Concerning Prophecies

The Promised Messiah[as] has presented a most clear, absolute and refreshing guide regarding prophecies which acts as an essential principle:

> 'That when a prophecy is fulfilled and, with its fulfilment, reveals its true meaning itself, and, on comparing that meaning with the words of the prophecy, it is quite clear that it is the correct meaning of the words of the prophecy, it is not honesty then to find faults with it.' [16]

Now, keeping such direction in mind, the ignoring of which, the Promised Messiah[as] has declared to be an act of dishonesty, I shall explain the prophecy concerning the Promised Reformer in some detail.

The First Argument
The Promised Reformer shall be a Biological Son

Given the above guidance of the Promised Messiah[as], it becomes necessary for us to understand and ponder as to what becomes

manifest from the actual words of the prophecy. Is it that the Promised Reformer and Promised Son will be his biological son; or that he shall be from his progeny, in some age far removed from today? And that he would be physically and spiritually, in both respects, his son? Or he would just be his spiritual son and not a physical one? When we begin to ponder upon the actual words of the prophecy with this question in mind, then in relation to this, we find in the very first stage:

1. The words in the prophecy that are found in the hadith of the Noble Prophet[saw] for the Promised Messiah[as] are:

يَتَزَوَّجُ وَيُوْلَدُ لَهُ

The meaning of these words is that the Promised Messiah[as] would marry and a son would be born to him. To refer to the birth of a son with the mention of him getting married indicates in a very clear, plain and evident manner, that such son would in fact, be the result of that marriage and he would be his biological child, not that he would be born among his progeny in some distant age.

Does it make sense that the Promised Messiah is to marry and along with the mention of that very marriage is the mention in the hadith of the son who is to be born, yet he is born hundreds of years after that marriage? Given the glad tiding in the hadith of the son to be born immediately together with the mention of this marriage, is there any way to conceive that the one born hundreds of years after this marriage could be the product of this marriage? Certainly not!

It is also clear from the commentary of this hadith by the Promised Messiah[as] that the son that Allah the Almighty would bestow upon the Promised Messiah[as], who would be in the likeness of his father, would be his biological son. This is because the statement concerning the Promised Messiah[as] marrying, that is made in the hadith, makes clear that the son would be born from that very marriage and the one to be born from this marriage must be born in that age itself and not hundreds of years later. And that he would be the biological son of the Promised Messiah[as] and not of someone from his distant progeny in the future.

2. Similarly, Hazrat Ni'matullah Wali[rta] has also prophesied a son for the Mahdi and Promised Messiah, who will serve as a memorial for him, in the following words:

دورِ او چوں شود تمام بکام
پسرش یادگار مے بینم*

Meaning, when the era of the Promised Messiah[as] carrying out his work will come to an end, his son in continuing this mission would serve as a memorial to him.

From this prophecy it is also very clear that such a son would be the biological child of the Promised Messiah[as], who would have attained ability and worth in the presence of his father and that after

* Translation: 'When his tenure comes to its successful end, I see that he will be succeeded by his illustrious son.' [Translator]

the death of his father, the Promised Messiah[as], he would be able to continue his work to become a memorial to him.

3. It is also apparent from these words of the prophecy of the Promised Messiah[as] that such a son would be from his own loin: 'Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny.' [17]

4. The Promised Messiah[as] states:

> 'God has promised me that, in order to manifest the light of your blessings again, a person shall be raised who shall be from you and from your own progeny ... he shall be innately pure and possess the holiest connection with God and shall be a manifestation of the True and the High, as if God has descended from the heavens.' [18]

These words are also contained in the prophecy of the Promised Reformer from which it is clear that the Promised Reformer would be his biological child.

5. For the Hindus, who asked for a sign, such a boy could only be a sign in the situation that he would be born in their lifetime, otherwise, he could not prove to be a sign.

6. The Promised Messiah[as] states:

> 'God also revealed to me that the prophecy of 20th February 1886 pointed to the birth of two virtuous sons. Up to the words,

"blessed is he who comes from heaven", the revelation refers to Bashir the First, who was a source of spiritual blessings, and thereafter the revelation refers to Bashir the Second.' [19]

'And the second Bashir is another name of the Promised Reformer.' [20]

This further clarifies the fact that Allah the Almighty had disclosed to the Promised Messiah[as] that the Promised Reformer would be his son.

7. The words, 'A son - the delight of heart, high ranking, noble; a manifestation of the True and the High,' are revealed words in which the Promised Reformer has been declared to be the male child, that is to say, the son of the Promised Messiah[as].

8. The Promised Messiah[as] states in the announcement of 22 March 1886:

'In the announcement dated 20 February 1886 of this humble one there is a prophecy concerning the birth of a righteous male child [the Promised Messiah[as], in commentary of the hadith يَتَزَوَّجُ وَيُوْلَدُ لَهُ has used the words "righteous son"] who shall be born with the attributes mentioned in that announcement... Till now, which is 22 March 1886, no male child has been born in our house other than the previous two male boys whose ages are 20 – 22 years or more. But I know that such a male child will certainly be born in accord with the Divine Promise within the period of nine years. Whether sooner or later, but

in any case, within this period he shall be born.' [21]

As has been written with reference to *Sabz Ishtehaar* above, in the announcement of 20 February 1886, there is a prophecy of the birth of two boys: Bashir I and Bashir II between whom the Promised Messiah[as] had declared Bashir II to be the Promised Reformer. Thus, in this way too it is proven that the Promised Reformer is his own son.

9. In the announcement of 8 April 1886 the title of the Promised Reformer is *Pisr-e-Mauood*. The meaning of *Pisr* is son.

10. The Promised Messiah[as] states in *Aa'inah Kamaalaat-e-Islam*:

> 'The complete words of the prophecy are that some boys shall also pass away and one boy will attain to excellence in guidance from God Almighty.' [22]

From these references, it is as clear as a bright sunny day that the boy, regarding whom the prophecy of 20 February 1886 has been made, shall be the biological son of the Promised Messiah[as].

The Nine-Year Period

In the announcement dated 22 March 1886, as has already been stated in [the explanation of point] number eight above, the Promised Messiah[as] made the elucidation that the Promised Son, who is the Promised Reformer and has been mentioned in the announcement

of 20 February 1886, will certainly be born within the period of nine years.

Upon this announcement Munshi Indarman of Muradabad objected that the nine-year limit that has been decreed for the Promised Son grants abundant time. The Promised Messiah replied to this objection by stating:

> 'The specific attributes with which the glad tidings of a son have been given, no matter what lengthy time limit is fixed, even if it is double to nine years, its grandeur and glory cannot at all be diminished.' [23]

Then the Promised Messiah[as] repeatedly mentioned the nine-year limit in the announcement *Mahak Akhyar wa Ashrar*.

It is obvious from these statements of the Promised Messiah[as] that the Promised Son who would be the Promised Reformer, according to the above-mentioned announcement of 20 February 1886, would most certainly be born according to the Divine promise, within nine years. That is from February 1886 to February 1895.

The Names of the Promised Son

After the announcements of 20 February 1886 and 8 April 1886 a boy was born in the house of the Promised Messiah[as] on 7 August 1887 who became known as Bashir I. The Promised Messiah[as] did not claim concerning him, in any announcement, that he is the Promised

Reformer and the boy who will attain a long life. He [Bashir I] passed away on 4 November 1888. Upon this, the opponents of Islam raised the petty objection that this was indeed the child regarding whom it had been manifested in the announcements of 20 February 1886, 8 April 1886, and 7 August 1888 that he would be characterised with grandeur, greatness, and wealth, and nations would attain supremacy through him. The Promised Messiah[as] published an irrefutable reply to such kinds of criticisms in the announcement of 1 December 1888 which later came to be known as *Sabz Ishtehaar [The Green Announcement]*. On page 21 of this announcement he wrote with reference to the 20 February 1886 announcement:

> 'Through Divine revelation, it has been made clear that all these statements relate to the deceased child and the prophecy that relates to the Promised Reformer begins with the words, "He has with him the grace of God, that will be manifested with his coming." Thus, in the revealed words, the name given to the Promised Reformer is Fazl [Blessed]. Furthermore, his second name is Mahmood, and the third name is Bashir II. And in a revelation, his name has been manifested to be Fazl-e-Umar.' [24]

In the above announcement, the revealed words that the Promised Messiah[as] has quoted from the announcement published on 20 February 1886, has been applied by him to the Promised Reformer, and he has declared in clear words that such an excerpt relates to the

Promised Reformer. He has also stated that Fazl, Mahmood, Bashir II, and Fazl-e-Umar are the revealed names of this very Promised Reformer.

He has further written in the postscript to the announcement of 10 July 1888, prior to *Sabz Ishtehaar* that:

> 'I was given a promise of the birth, in the near future, of another boy whose name shall be Mahmood Ahmad, who will prove to be resolute in his works.' [25]

Then with reference to the same announcement, he has stated on page 7 of *Sabz Ishtehaar*:

> 'The second child, whom the revelation refers to as Bashir II, and also as Mahmood, has not been born till today, 1 December 1888. But, in accordance with God's promise, he will most certainly be born within the time stipulated in the prophecy. The heavens and earth may pass, but the word of God can never be averted.' [26]

And on page 17 of *Sabz Ishtehaar* he wrote:

> 'In order to manifest the second method for bestowing His grace, God will send the second Bashir, as prophesied in the announcement of 10 July 1888, issued prior to the death of the first Bashir, in which God revealed to me that He will give me

another Bashir who will be called Mahmood and will possess great resolve يَخْلُقُ مَايَشَآءُ [Allah creates what He wills].' [27]

From these references it is clear that Bashir II, whose second name is Mahmood or Mahmood Ahmad, is also the Promised Son and is the Promised Reformer, and his are the revealed names Fazl and Fazl-e-Umar.

Determining the Period of Birth of the Promised Reformer – Bashir II

It has been mentioned above that the Promised Reformer would be born in accord with the Divine promise of 20 February 1886 within the limit of nine years. It appears from the announcement of 10 July 1888 that his birth was to take place very soon. And from page 21 of *Sabz Ishtehaar* it is understood that he would be born without delay after Bashir I. Thus, the Promised Messiah[as] writes:

'The prophecy about the Promised Reformer begins with the words, "He has with him the grace of God, and it will be manifested with his coming". Thus, the Promised Reformer has been named Fazl.' [28]

Keeping in mind that the name of the Promised Reformer is also Fazl, the explanation of this revelation would be that Bashir I would be accompanied with Fazl, meaning the Promised Reformer would

appear with the advent of Bashir I. The meaning of appearing with him is that the Promised Reformer or Bashir II would be born without delay after Bashir I. That is to say that between Bashir I and the Promised Reformer, or it may be said that between Bashir I and Bashir II, no son would be born. After this, the Promised Messiah[as] states:

> 'Thus, the second name [of the Promised Reformer–Publisher] is Mahmood and the third name is Bashir II. In one revelation his name has been manifested to be Fazl-e-Umar and it was essential that his coming would remain deferred until this Bashir, who has passed away after being born, was caused to return. This is because Divine wisdom had placed all these matters beneath his feet. And Bashir I, who has passed away, was the forerunner of Bashir II, which is why both have been mentioned in one and the same prophecy.' [29]

By 'forerunner' it is meant that Bashir I was a sign of the coming of Bashir II and conveyor of this glad tiding. Thus, the Promised Messiah[as] on 4 December 1888, three days after *Sabz Ishtehaar*, in a letter to Hazrat Khalifatul-Masih I[ra] wrote:

> 'And it so transpired that after the birth of this boy [that is to say Bashir I - Publisher] praises of his innate purity and deft ability were mentioned in a revelation and he was given the names, Pure and Light of Allah, and the Hand of Allah, and

> Holy, and Bashir and that God would be with him. Thus, these revelations gave rise to the thought that perhaps this [Bashir I] is indeed the Promised Reformer. Then afterwards it became clear that he was not the Promised Reformer but the bearer of the glad tidings concerning the Promised Reformer.' [30]

Similarly, on page 17 of *Sabz Ishtehaar* the Promised Messiah[as] states whilst mentioning the death of Bashir I:

> 'He announced its coming through His revelation and made it clear that both darkness and light lay beneath the feet of this child, and that when he would raise his feet, i.e. pass away, both [darkness and light] would be manifested. O people who have witnessed the darkness! Do not be perplexed, rather be happy and rejoice, for light will soon follow.' [31]

After mentioning the glad tidings concerning the birth of Bashir I, in the announcement of 18 April 1886, the Promised Messiah[as] wrote:

> 'After this, it was also revealed that they said: Is this the one who was to come or shall we wait for another?' [32]

Thus, when Bashir I was not the Promised Reformer the second must have been the Promised Reformer.

From these writings it is clear that Bashir II who, on the basis

of Divine revelations is the Promised Reformer, was to be the one born, without delay, after Bashir I. Thus, the Promised Messiah[as], after complete enlightenment, himself states in *Siraaj-e-Muneer*:

'In Sabz Ishtehaar, there was the promise in clear words of the birth a boy without any delay, so Mahmood has been born.' [33]

The Birth of the Promised Reformer

In the *Sabz Ishtehaar* of 1 December 1886 the Promised Messiah[as] had clearly stated that in the Divine revelation the Promised Reformer had been given the names of Mahmood, Bashir II, Fazl and Fazl-e-Umar*. Furthermore, he stated that the second type of descent of the Divine grace of Allah the Almighty would be perfected in this manner, that rains down upon the Prophets and Imams [Spiritual Leaders] and Khalifahs [Successors to the Prophets] and the saints. Not even a month-and-a-half had passed since the publishing of this announcement that by the grace of Allah the Almighty, a boy was born in the household of the Promised Messiah[as] on 12 January 1889. He mentioned this birth, in the announcement *Takmeel-e-Tabligh* [Fulfilment of Propagation] which was written that very night, in the following words:

'God the Glorious, had of His grace and benevolence promised—as was set out in the announcement of 10 July 1888

* See *Sabz Ishtehaar*, page 21, footnote, December 1888; footnote page 32, printed 1952.

and the announcement of 1 December 1888—that after the death of Bashir I, a second Bashir would be bestowed, whose name would also be Mahmood. And addressing my humble self, Allah the Almighty said: "He would be a person of high resolve and will be like you in beauty and benevolence. God is Almighty and creates whatever He wills." * Accordingly, today, Saturday 12 January 1889 CE, 9 Jamadi'ul-Awwal, 1306 AH, a son has been born to this humble one who has been, for the time being, named Bashir and Mahmood, only by way of good omen. An announcement will be made after full disclosure as I have not yet been given to understand whether this son will be the Promised Reformer and be of long life or whether there is some other. I know, however, and know it as certainty that God Almighty will deal with me according to His promise and that if the time of the birth of the Promised Son is not yet, then He will appear at some other time. If there should remain only one day out of the term specified, [which was nine years according to the Divine promise - Publisher] God the Glorious will not let that day come to an end till His promise is fulfilled. In a dream, I had uttered this verse concerning the Promised Reformer:

* On page 17 of Sabz Ishtehaar, in a footnote, after writing this it is then written, 'God Almighty has also manifested to me that in reality the prophecy of 20 February 1886 constitutes the birth of two auspicious boys. And the prophecy up till the words, "Blessed is he who comes from heaven," is a prophecy about Bashir I—who was the cause of the descent of blessings in a spiritual way. And the words of the prophecy after these words are concerning Bashir II.' From this it is clear that the second Bashir is the Promised Reformer. [J.D.S]

اے فخرِ رسل قربِ تو معلوم شد
دیر آمدہ زراہِ دور آمدہ*

Thus, if according to Divine will, by delay was meant only the period that has elapsed before the birth of this son who has been named Bashir-ud-Din Mahmood - by way of good omen, then it would be no wonder, if he should prove to be the Promised Son. Otherwise, by God's grace he will arrive at some other time.' [34]

From this announcement the following matters are also made evident:

Firstly, the names Promised Son, Promised Reformer, and Bashir II are the names of the same individual to be born.

Secondly, the boy who was born on 12 January 1889 and was given these names by way of good virtue, indicates that from the apparent circumstances it seems that the child born is that very Promised Son and Musleh Mauood. If in the knowledge of Allah the Almighty, this is also the case then the names Bashir II and Mahmood, that have been given to him by way of good virtue, shall become his actual names.

Finally, However, if in the knowledge of Allah the Almighty, the Musleh Mauood is some other individual, then he would certainly be born within the announced time limit of nine years in which six

* Translation: 'O Pride of Messengers, I have realised the degree of your nearness to God. The reason for the delay in your arrival is because you have come from far.' [Translator]

years still remain. Then he would be named Mahmood and Bashir II because these are the names of the Musleh Mauood which cannot be given to anyone else.

Complete Enlightenment

One argument in favour of the statement that the boy born on 12 January 1889 was indeed the Musleh Mauood is that after this, the Promised Messiah[as] never declared that the boy whom he had given the names of Mahmood and Bashir II by way of good virtue, was in fact not the fulfilment of these names and that some other boy was their fulfilment.

A second argument is that the announcement of 20 February 1886, in which the prophecy regarding the Promised Son was published for the very first time, is titled *The Treatise Siraaj-e-Muneer Containing the Signs of the All-Powerful Lord*. Then under this title are contained matters concerning its subject and its printing; this is followed by the prophecy concerning the Musleh Mauood and some other prophecies. Then about three years after this announcement, whilst answering the allegations of the opponents upon the death of Bashir I, the Promised Messiah[as] wrote in *Sabz Ishtehaar* that:

> 'I did not make any categorical statement on the basis of Divine revelation that this was the [promised] boy who would grow to maturity. I also delayed the publication of Siraaj-e-Muneer in expectation of some Divine revelation that would reveal

the truth about this boy, for only then could I write about it confidently and comprehensively.' [35]

From these statements, it is clear that the Promised Messiah[as] had delayed the printing of *Siraaj-e-Muneer* with the purpose that the reality concerning the Promised Son, may be manifested by Allah the Almighty, as to who it is, so that it may be published in *Siraaj-e-Muneer*. And he did not have it published until the nine-year term that had been set on the basis of revelation for the birth of the Musleh Mauood, had not come to an end; and it had not been made clear to him as to who the Musleh Mauood was. Although it could be understood by the publication of *Siraaj-e-Muneer* in 1897, that the manifestation of such matter upon which its publication had been made dependent had now become manifest; namely, it had been disclosed to the Promised Messiah[as] as to who was the Musleh Mauood. Though this was not all, the Promised Messiah[as] made a detailed mention in *Siraaj-e-Muneer* of the fulfilment of the prophecy of *Sabz Ishtehaar* which was certainly and categorically concerning the Musleh Mauood. The Promised Messiah[as] stated:

'The fifth prophecy I had made was concerning the birth of my son Mahmood that he would now be born and would be named Mahmood. And for the publication of the prophecy, announcements were printed on green paper, which are still available. These were distributed amongst thousands of people. Thus, that boy was born within the term of the

prophecy and is now in his ninth year.' [36]

And in the footnote, he states:

'Yes, there was a promise in clear words of the birth of a boy without delay in Sabz Ishtehaar. Thus, Mahmood has been born. How grand is this prophecy! If you possess the fear of God, then ponder with a pure heart.' [37]

This statement of the Promised Messiah[as] is after full enlightenment [regarding this prophecy]. In the announcement of 12 January 1889 it was written, 'a boy' but in *Siraaj-e-Muneer* were the words, 'that boy', meaning the promised boy, who was mentioned in *Sabz Ishtehaar*, has been born within the nine-year limit. And in *Sabz Ishtehaar*, after Bashir I, apart from the Promised Reformer, whose names also are Bashir II and Mahmood etc. there is no mention of any other boy. And the limit of being born within nine years, was indeed only for Musleh Mauood. Now what further clarity can be given concerning this matter, that the one born and initially given the name Mahmood and Bashir-ud-Din by way of good virtue, in reality, is the same individual who is the real fulfilment of the prophecy concerning the Musleh Mauood?

After *Siraaj-e-Muneer* the Promised Messiah[as] stated in *Tiryaaqul-Quloob*, published in 1899:

'It is also written in *Sabz Ishtehaar* that this boy who is to be

born shall be named Mahmood…When the renown of this prophecy attained its peak through the announcement, and there remained no group from among the Muslims, Christians and Hindus who were unaware of it, then by the grace and mercy of God on Saturday 12 January 1889, Jamadi'ul-Awwal 9, 1306 AH, Mahmood was born. And I have announced the news of his birth in the announcement—the title of which is written in a large font: Fulfilment of Propagation—in which is written the ten conditions of *Bai'at* [Initiation] and on page 4, is written this revelation concerning the Promised Son:

اے فخرِ رسل قربِ تو معلوم شد
دیر آمدہ زراہِ دور آمدہ * [38]

From this, it becomes evident that the Promised Son and Musleh Mauood are one and the same since the Promised Messiah[as], in the announcement titled *Takmeel-e-Tabligh*, has used the words Musleh Mauood instead of *Pisr-e-Mauood*. From this reference of *Tiryaaqul-Quloob*, it is clearly evident that it had been disclosed to the Promised Messiah[as] that Mahmood is indeed the Musleh Mauood.

Then after this, he wrote in *Haqeeqatul-Wahi* in 1906:

'Thus, page seven of my *Sabz Ishtehaar* has this revelation about the birth of that other son: "The second Bashir shall be granted who is also named Mahmood. He has not been born

* Translation: 'O Pride of Messengers, I have realised the degree of your nearness to God. The reason for the delay in your arrival is because you have come from far.' [Translator]

until now which is the first of September 1888, but he shall, most certainly, be born within its stipulated time in keeping with the promise of God Almighty. Heaven and earth can move, but it is not possible for His promises to be held off." This is the wording on page seven of the *Sabz Ishtehaar*, in accordance with which a son was born in January 1889, who was named Mahmood and who, by the grace of the Exalted, is still alive and is in his seventeenth year.' [39]

Now observe, that in the above, it is not written that he has been given the name, 'Mahmood' by way of good virtue. In fact he has been declared, in absoluteness, to be the fulfilment of the prophecy in *Sabz Ishtehaar* in which it is stated that Bashir II and Mahmood are the names of the Musleh Mauood, and that in the prophecy concerning Musleh Mauood contained in the announcement of 20 February 1886 the words after, 'Blessed is he who comes from heaven', apply to the second Bashir.[40]

Summary of the First Argument

Thus, the first argument in favour of the claim that it was Hazrat Amirul-Momineen, Khalifatul-Masih II[aba], in whose person the prophecy concerning the Musleh Mauood was truly fulfilled is that the Musleh Mauood had to be one of the biological sons of the Promised Messiah[as] and that he had to be born within the limit of nine years, from the date of 20 February 1886 till 1895. The other

revealed names of the Musleh Mauood were Bashir II, Mahmood, and Fazl-e-Umar etc., and the news of the birth of Bashir II and Mahmood that was conveyed in *Sabz Ishtehaar*, that same individual was to be the Musleh Mauood, because in the prophecy published in the announcement of 20 February 1886, it had become clear through revelation that it contained news of the birth of two sons, Bashir I and Bashir II, and that Bashir II and Mahmood are the revealed names of the Musleh Mauood. And from among all his sons, the Promised Messiah[as] gave these two names only to Hazrat Amirul-Momineen Khalifatul-Masih II, may Allah assist him with His mighty help, and to no other son. From this, it is completely and clearly established that he is indeed the fulfilment of the prophecy concerning the Musleh Mauood. And if the Promised Messiah[as] had made a mistake in naming him Bashir II and Mahmood, which are the revealed names of Musleh Mauood, or if he had erred in declaring him to be the fulfilment of the revelation, 'that he would be your like in beauty and beneficence', then Allah the Almighty would certainly have corrected his mistake because the Promised Messiah[as] states:

> 'I am a human being, and human weaknesses such as misapprehension and forgetfulness are found in me too like in all other human beings; though I know that God Almighty does not let me remain established upon an error.' [41]

Since this was not the practice of Allah the Almighty and He

did not declare the names given by the Promised Messiah[as] listed above, to be incorrect, therefore, it is proven that the one born on 12 January 1889, to whom the Promised Messiah[as] gave the names of Mahmood and Bashir by way of good virtue, and had considered him to be the Musleh Mauood, and declared him to be in his own likeness in beauty and beneficence, in the sight of Allah the Almighty too that very blessed child was the true fulfilment of the prophecy concerning the Promised Reformer.

The Admission of those who Rejected Khilafat

It is also worth remembering this fact that before there arose differences, the rejecters or deniers of Khilafat also held onto this very belief that the Musleh Mauood would be from among his [the Promised Messiah's[as]] sons. Thus, Mirza Khuda Bakhsh, who did not take the oath of initiation, wrote in his book '*Asl Musaffa* in 1901:

> 'Once, at a time when no progeny had yet been born to the Promised Messiah[as] from his new wife, who was from a very well-known Sadaat family, he prophesied that a boy would be born who would spread the faith of Islam from the east to the west and whose name would be Bashir and Emmanuel, and that he would make three into four (See *Zameemah Riyaz-e-Hind*, 1 March 1886). This prophecy too, has been perfectly fulfilled. Till now only four sons are present and among these, one is the promised one who, in his time, shall manifest his excellences

and become the successor of His Holiness[as].' [42]

How clear a written statement! That the promised son is one from among the four sons of the Promised Messiah[as] and that he would be his Successor, meaning a Khalifah. The former leader of those who rejected Khilafat, the (late) Maulawi Muhammad Ali, in 1906 wrote regarding the promise of success of the Movement:

'This is also a prophecy that through a son of his, who shall be appointed for the guidance of the Movement by God Almighty, this Movement shall attain great influence and power.' [43]

The (late) Maulawi Muhammad Ahsan Sahib Amrohee, whose testimony the former leader of those who rejected Khilafat has declared to be more important than that of the one anointed by God, upon hearing the speech and commentary on the verses of the Holy Qur'an delivered by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[aba] at the Jalsa Salana of 1910, stated:

'This was also a revelation that, اِنَّا نُبَشِّرُكَ بِغُلَامٍ مَظْهَرُ الْحَقِّ وَ الْعَلَاءِ [Surely we give you glad tidings of a boy who shall be a manifestation of the True and the High] which was in accordance to the prophecy made in the hadith that relates to the Promised Messiah[as] that يَتَزَوَّجُ وَيُوْلَدُ لَهُ meaning that a righteous son would be born to him possessing grand rank. Thus, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad Sahib is present along with

other righteous progeny.' [44]

Similarly, he stated in a Friday sermon:

'Thus, when hundreds of these revelations came to be fulfilled with force and clamour, then will those revelations that pertain to virtuous progeny not come to be fulfilled? Nay! Never! They will most certainly be fulfilled. O ye people! We must have firm faith in these revelations too. It should not be the case that someone falls to the Qur'anic warning نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ [we believe in some and reject others]—God forbid—especially in such situation when the signs of the fulfilment of these revelations have begun to appear. In accord with the directives of Hazrat Khalifatul-Masih, he [meaning Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[aba]] is the Imam of our entire Community and has made such amazing progress in such little time as was [prophesied] in the revelation*. And as for me as a harbinger, I have indeed witnessed all these directives and thus, I have accepted that this is indeed that Noble Son, whose name Mahmood Ahmad, is contained in *Sabz Ishtehaar*.' [45]

These were the thoughts of those who rejected Khilafat before the schism arose. They had come to recognise, based on signs, that the Promised Son was indeed Hazrat Amirul-Momineen, Khalifatul-Masih II, may Allah assist him with His mighty help. But after the

* This is a reference to "he will grow rapidly". [Publisher]

differences arose, envy made them write that it is not known in what century such a Promised Son would appear and began to present arguments to support this; that at the moment there appears even no need for him and it is not known when he shall appear. Thus, the (late) Maulawi Muhammad Ali in 1914, in his treatise, *Al-Musleh Al-Mauood*, wrote on page 25:

> 'That in this way that Musleh Mauood will be the one who will also make three centuries into four.' [46]

This is the same statement made by the late Dr Basharat Ahmad, in his book *Mujaddid-e-Azam*:

> 'How wonderful it is that the real meaning of turning three into four be that he would be the individual to turn the third century into the fourth century. That is to say, he would come three centuries from now at the beginning of the fourth century as the *Mujaddid*.' [47]

He further writes:

> 'It is most likely that by son is meant a spiritual son.' [48]

And when Hazrat Amirul-Momineen[aba] made this claim after receiving Divine revelation, that he is indeed the fulfilment of the prophecy concerning the Musleh Mauood, the former leader of the

deniers of Khilafat, Maulawi Muhammad Ali, wrote:

> 'Await the beginning of the century. Perhaps Allah the Almighty, will raise someone. Still, there is much time left. Forty years remain.' [49]

But in light of the elucidations given above these are very disjointed and useless fables - how they merit to be looked at, can be determined by the possessors of insight themselves!

The Second Argument
The Appointment of Hazrat Khalifatul-Masih I[ra]

The deniers of Khilafat concerning our master Hazrat Maulana Noor-ud-Din, Khalifatul-Masih I[ra], write that he was such a venerable being to whom the Promised Messiah[as] had accorded the rank of *Siddeeq* [the Truthful] and concerning whom he had said:

> 'He is radiant with lights from the chandelier of Prophethood and in accord with his innate purity and stature of manliness, takes light from the light of the Holy Prophet, peace and blessings of Allah be upon him. And I see that wisdom flows from his lips and the lights from heaven descend around him.' [50]

To this same holy and venerable being, in 1913, the late Hazrat Pir Manzoor Muhammad[ra], submitted that by reading the announcements of the Promised Messiah[as] he had come to know

that the Promised Son was indeed Miyan Sahib. In reply, Hazrat Khalifatul-Masih I[ra] said:

> 'I am already aware of this. Do you not observe with what special manner I meet Miyan Sahib and extend great respect to him?'

Then upon Hazrat Pir Sahib's request, Hazrat Khalifatul-Masih I[ra], by his own hand, wrote:

> 'I have said these words to my brother Pir Manzoor Muhammad.'[51]

An image of this exists in the Community's literature. Thus, if the testimony of the scholars of the Children of Israel has been presented in the Holy Qur'an by way of an argument, then why can the testimony of the person regarding whom the deniers of Khilafat accept that he occupies the rank of *Siddeeq* and partakes from the light of the Holy Prophet, peace and blessings of Allah be upon him, not be proof that the one in whom was truly fulfilled the prophecy of Musleh Mauood is indeed our Imam, our Leader, Hazrat Mahmood, may Allah, the Most Loving, protect him?

The Third Argument: He Shall Turn Three into Four

Now I will turn to such signs, which have been mentioned in the

prophecy concerning Musleh Mauood regarding which, the deniers of Khilafat themselves have declared that the true identification of the Musleh Mauood can be attained through them. From among these signs, one sign is that the Musleh Mauood or Promised Son shall turn three into four.

Concerning this sign, the former leader of the deniers of Khilafat, Maulawi Muhammad Ali Sahib, writes:

> 'Remember that one great distinction of the 20 February 1886 prophecy is that in it there is one special characteristic mentioned of the promised one from which [the identity] of his person can be determined, and that characteristic is that he will turn three into four. This alone, is such a characteristic that identifies him, and the rest of the characteristics relate in ordinary words to his future successes - but the characteristic of turning three into four is special.' [52]

It is clear that in the revelation, the turning of three into four has been attributed to the Musleh Mauood—that through him three will become four. And this special characteristic has also been fulfilled through the munificent being of Hazrat Amirul-Momineen Khalifatul-Masih II, may Allah assist him with His mighty help.

The explanation of this is that in the revelations of the Promised Messiah[as], he has been compared to Prophet Noah[as] and Prophet Noah[as] is referred to as the Second Adam. Similarly, the Promised Messiah[as] has also been declared to be Adam by Allah the Almighty.

One wife of Prophet Noah[as] did not believe in his message and from that wife, whom he married on the basis of a Divine command, three sons, Ham, Shem, and Japheth were born who turned out to practice virtue and were God-fearing, and through them his progeny prospered. Similarly, through the marriage of the Promised Messiah[as] amongst the Sadaats [descendants of the Holy Prophet[sa]] based upon a Divine command, were also born three sons who grew into young men and were shown to him before their birth in a dream.[53]

Thus, through the wife whom he had married on the basis of Divine revelation like the Prophet Noah[as], he too had three sons who were counted amongst his household. But Allah the Almighty, through this revelation that he would be the one to turn three into four, gave the Promised Messiah[as] the glad tidings that he would also beget a fourth son through whom his progeny would spread, but that he would not be from the wife with whom marriage had taken place under the command of Allah the Almighty. Rather this fourth son would enter into his spiritual household through the Musleh Mauood.

The son of Prophet Noah[as] was told, اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ* from a spiritual point of view—that he cannot be counted as being amongst those of your family who shall be saved due to him not being righteous.

Similarly, one of the sons of the Promised Messiah[as], namely the late Hazrat Mirza Sultan Ahmad, did not accept him during his lifetime. For this reason, he too, according to اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ could not have been included, from a spiritual point of view, amongst his sons.

* Translation: 'He is surely not of your family.' The Holy Qur'an 11:47 [Translator]

But it was conveyed in the Musleh Mauood prophecy that he too would be included amongst the Promised Messiah's[as] sons through the Musleh Mauood. Since in the announcement of 20 February 1886 the matter of the birth of sons has been discussed, thus turning three into four must also pertain to sons.

A Vision

Thus, Allah the Almighty showed to the Promised Messiah[as], in the realm of visions that:

> 'Mirza Sultan Ahmad is standing in the house of Mirza Nizam-ud-Din, and his entire dress from head to toe is black and such a deep, strong, black that it is difficult to look at. At that time, it became apparent that this is an angel who is standing wearing the clothes of Sultan Ahmad. At that time, I told my wife: This is my son.' [54]

Seeing him clad in black clothes directs the thought towards him not boarding the ark which Allah the Almighty had prepared through the Promised Messiah[as]. But Allah the Almighty manifested in this vision upon the Promised Messiah[as] that this is really an angel who is standing in black clothes which was an indication of the fact that Hazrat Mirza Sultan Ahmad will, in the end, enter his Community. It was then that the Promised Messiah[as] addressed Hazrat Ummul-Momineen[ra] and said that this was his son. From this, it is clear

that a time would come when the late Hazrat Mirza Sultan Ahmad, would also, like the Promised Messiah's[as] [other] three sons, become his fourth son in a spiritual sense. Thus, the three mature sons, through whom the Promised Messiah's[as] progeny was to spread, would become four. Is this not wonderful that such a son who did not perform *Bai'at* at the hand of his father, and then also did not enter the Community in the time of Hazrat Khalifatul-Masih I[ra], that same individual ultimately became ready to perform *Bai'at* at the hand of his younger brother. And the younger brother, by accepting his initiation, turned three physically and spiritually related sons into four. And in this way, through Hazrat Khalifatul-Masih II[aba] by three sons becoming four, his being the Musleh Mauood became as clear as the bright midday sun.

Then it is also wonderful that Allah the Almighty, in His perfect wisdom, in order to complete the argument against the deniers of Khilafat, in 1916 had this very matter published ahead of time in their own newspaper, *Paighaam-e-Sulh*. And the occasion for this came about thus, that in 1915-16 some essays of the late Hazrat Mirza Sultan Ahmad, were published in *Paighaam-e-Sulh*. Upon reading those, Sheikh Muhammad Jan of Wazirabad wrote a letter to the editor of *Paighaam-e-Sulh* which was published in the 3 February 1916 edition and it read as follows:

> 'Reading an essay of Janab Khan Bahadur Mirza Sultan Ahmad, Additional Judge and Magistrate Lahore, titled *Meeladun-Nabi*

Kareem[sas*], in the issue of *Paighaam-e-Sulh* dated 25 January 1916 brought me immense happiness. From the beginning to end the subject has been well treated. And simultaneously I recalled a dream or a vision (whose narrator is our respected Mir Nasir Nawab Sahib) of the Promised Messiah, peace be on him, concerning the aforementioned Janab Khan Bahadur Sahib. I hope respected Mir Sahib will also remember it well because it was just a little while ago that Mir Sahib had narrated it to me during a journey by rail. And it is thus. "His Holiness [the Promised Messiah[as]] said that I saw in a vision that there were four chairs laid out. Three were occupied, and one was empty. Mirza Sultan Ahmad Khan Sahib approached from my front. So, I said to Mirza Sultan Ahmad Khan Sahib that he should sit on the fourth chair."

This is the meaning of the narration of Mir Sahib. I hope that respected Hazrat Mir Sahib or Hazrat Sahibzada Miyan Sahib will render grateful the Ahmadi friends by interpreting this. It is possible in the court of our God Almighty that the one to turn three into four may in the end, indeed be Mirza Sultan Ahmad Khan Sahib.' [55] **

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* The birth celebration of the Holy Prophet Muhammad[sas]. [Publisher]

** Concerning this narration of Sheikh Muhammad Jan Sahib, who did not perform *Bai'at*, which we have discussed above, the late Hazrat Mir Nasir Nawab, may God forgive him, has written in the 15 February 1916 issue of *Al-Fazl* that what he has said to Sheikh Muhammad Jan Sahib was 'I have heard that Mirza Sultan Ahmad Sahib had seen in a vision that the Promised Messiah[as] is standing and Mirza Sultan Ahmad Sahib is also standing near him and at one place four chairs are laid out. The Promised Messiah[as], said to Mirza Sultan Ahmad Sahib to sit down on one of the

The former leader of those who rejected Khilafat has mentioned in the treatise *Al-Musleh Al-Mauood* (printed in 1914), concerning the sign of turning three into four, that it is a special characteristic reserved for the recognition and determination of the Musleh Mauood. And in 1916 *Paighaam-e-Sulh* printed a vision of the Promised Messiah[as] and wrote that:

'It is possible in the court of God Almighty that the one to turn three into four may in the end indeed be Mirza Sultan

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chairs.' The late Hazrat Mir Nasir Nawab, interpreted this to mean that he came to occupy a seat in the Ministry of the Princely State of Bahawalpur. But it is also conceivable to take this to mean that just as Allah the Almighty had revealed to the Promised Messiah[as], through a vision that his physical son, the late Mirza Sultan Ahmad, would also in the end come to join his spiritual sons. Similarly, Allah the Almighty by showing the Promised Messiah's[as] son a vision indicated that by him sitting on the fourth chair under the direction of the Promised Messiah[as], his three spiritual and physical sons would become four. And because his entering the spiritual movement of the Promised Messiah[as] took place through Hazrat Mahmood - Musleh Mauood[aba], so Mahmood - Musleh Mauood indeed came to be the one who turned three into four. From this statement of Sheikh Muhammad Jan Sahib it is clearly established that those who did not perform *Bai'at* also understood that the Musleh Mauood is one from among the living sons of the Promised Messiah[as].

Here I also want to mention the vision of respected S. M. Abdullah Haguera which he has written in a letter dated 26 January 1958. He writes, 'Some days ago, in a dream, I met Sheikh Muhammad Jan Sahib of Wazirabad (who was the real brother of my grandfather and from among the Companions of the Promised Messiah[as]) and he testified that yes, this true vision that he had written was perfectly correct and that we stood upon the truth. I stated in amazement that he had been in opposition to us [during his life]. He said that after dying it had become clear that we indeed stood upon the truth.'

From this dream it is understood that, even if it is taken to be of Hazrat Mirza Sultan Ahmad Sahib, it is true. Furthermore, its connection is also with the prophecy of the Musleh Mauood as has been mentioned above. [Publisher]

Ahmad Khan Sahib.'

But Allah the Almighty, in the end, by making him enter into the servitude of the Promised Messiah[as] at the hand of the Musleh Mauood, brought to fulfilment the statement in the vision of the Promised Messiah[as] that, 'He is my son.' And in this way the special and distinctive sign of the Musleh Mauood, that he would be the one to turn three into four—which was such a sign that, according to the word of the chief of those who rejected Khilafat, was the determining element of the Musleh Mauood—came to be fulfilled through Hazrat Mahmood, Musleh Mauood[aba]. Thus, blessed are those who, upon seeing the word of God Almighty being fulfilled, prostrate before Him saying, Holy is our Lord! It was a promise of our Lord which was bound to be fulfilled.

The Fourth Argument
He Shall Attain Renown unto the Corners of the Earth and Nations Shall Receive Blessings Through Him

This sign is also such that the former chief of the deniers of Khilafat has written about, on page 25 of his treatise *Al-Musleh Al-Mauood* (published in 1914):

'If the writings and revelations of His Holiness – the Promised Messiah[as] are pondered over in order to identify the Musleh Mauood, the principal indicator from his many works will be

> that he shall attain renown to the ends of the earth and nations shall receive blessings from him.'

Such words of the chief of those who rejected Khilafat, show that Hazrat Amirul-Momineen Khalifatul-Masih II[aba] did not possess such promised renown in 1914. Rather this was such a time when he used to say concerning Hazrat Amirul-Momineen, Khalifatul-Masih II[aba], that: 'From among 500,000 people he cannot even show one-tenth of them as having accepted him as Khalifah and one to be obeyed.' [56]

And the elders of those who rejected Khilafat had said in a joint announcement:

> 'Till now, with difficulty, one-twentieth of the people have accepted him as Khalifah.' [57]

And concerning those who had taken the *Bai'at* [oath of allegiance] at his hand, it was being said:

> 'Now they have become the slaves of a twenty-five-year-old young man and have no personal opinion or anything left… they have become the eternal slaves of a simple child.' [58]

And it used to be said:

> 'Do tell, the one elected by you, young and inexperienced and not appointed by God, who in the eyes of most of them has no status other than that of a schoolboy, in what way is he worthy of note or mention?'

Furthermore, they used to say:

> 'To place the leadership of the nation in the hands of a twenty-five-year-old young man is dangerous.' [59]

Thus, on the one side, there was a group who thought themselves wise and experienced, whose claim was that not ninety but ninety-five percent of the Community supported them. And on the other was a twenty-five-year-old youngster to whom they would refer to, by way of insult, as a child, of tender age, and inexperienced, who in their opinion had not yet even reached the age of discernment.[60] Who had still not attained to the age of being able to differentiate between obstinacy and resolve.[61] And those who had entered into his *Bai'at* were considered to be slaves—having no opinion of their own. In those circumstances, who would have thought that the individual who was being called a child and his companions slaves, would one day attain worldwide renown? Despite such circumstances, his achieving fame to the ends of the earth is certainly beyond human powers and a mighty sign of the help and assistance of God Almighty.

As it is written in the announcement of 20 February 1886 that Allah the Almighty had given glad tidings to the Promised Messiah[as]

that He would cause his message to reach the corners of the earth. Thus, in the blessed era of the Musleh Mauood, through the propagation efforts of the Movement reaching various countries, from one corner of a continent to the other, this promise came to be fulfilled. Moreover, the promise of Allah the Almighty to the Promised Messiah[as] also came to pass: 'I shall make you famous with honour to the ends of the earth.' [62]

Since such propagation was advanced by Hazrat Musleh Mauood[aba], thus, this prophecy also came to be fulfilled in his favour that he would attain renown to the corners of the earth and nations would receive blessings through him.

Our Missions in Foreign Countries

In the era of the Khilafat of Hazrat Khalifatul-Masih II[aba] the first foreign mission was established in Mauritius. It is a wondrous thing that the land of Mauritius is referred to as, *le bord de le Monde*, meaning the end of the world. Thus, the establishment of this mission had indicated that this era is of the Promised Son regarding whom Allah the Almighty has made this prophecy that he would attain fame to the ends of the earth and nations would receive blessings from him.

If someone were to cast even a cursory glance upon the map of the world, he would have no choice but to accept that this prophecy has literally been fulfilled.

A Glance upon the World Map

Respected and honourable Chaudhry Muhammad Zafrulla Khan Sahib, bearing in mind the Ahmadiyya Missions in 1944*, elaborated upon this prophecy in the following manner: that if, keeping the map of India before us, a line is drawn from Karachi to Dibrugarh (Assam) and a second line is drawn from Srinagar to Raskamari then it would be plainly visible that Hazrat Musleh Mauood has attained fame to the ends of the countries.

Then place the map of Asia in front of you and draw a line from Haifa (Palestine) to Damascus (Syria), and then from Damascus to Baghdad (Iraq), and from Baghdad to Tehran (Iran), and from Tehran to Bukhara, and then from Bukhara to Kashgar, and from Kashgar to Tokyo (Japan), and from Tokyo to Hong Kong (China), and from Hong Kong to Batavia (Java, Sumatra), and from Batavia to Colombo (Ceylon), and from Colombo to Aden and then again draw the line from Aden to Haifa it will become apparent that the Promised Son has attained fame reaching all corners of Asia. From amongst these places Ahmadiyya Communities are established in Haifa, Damascus, Baghdad, Batavia, Colombo, Aden, and regular preaching has been carried out in Tehran, Bukhara, Kashgar, Tokyo and Hong Kong.

Then take the map of Africa and draw a line from Cairo to Mombasa (East Africa), Mombasa to Lagos (Nigeria), Lagos to Saltpond (Gold Coast, West Africa), and draw a line from Saltpond

* I have included some of the Missions established afterwards as-well—J.D.S

to Freetown (Sierra Leone) and observe whether this, 'Son, delight of heart, high ranking'—by conveying the message of the Promised Messiah[as] to the corners of Africa has attained fame or not. The Ahmadiyya Community is also established in all these places and there are Ahmadis to be found in thousands upon thousands in the countries of West Africa. Mosques have been built, schools are functioning and apart from our missionaries who have been sent there, there are scores of local missionaries busy conveying the message of the Promised Messiah[as] to their fellow countrymen. All these Communities are bearing the expenses, related to their preaching and organisational needs, themselves.

Now take a map of Europe where missionaries have taken the message of the Promised Messiah[as] from London (England) to Madrid (Spain), and Madrid to Bulgaria (Yugoslavia), and Bulgaria to Rome (Italy), and Rome to Zurich (Switzerland), and Zurich to Warsaw (Poland), and Poland to Berlin and Hamburg (Germany), and Germany to Stockholm (Scandinavia). Hazrat Amirul-Momineen Khalifatul-MasihII[aba] has himself visited London, Paris, Rome, Venice, Zurich, Hamburg and The Hague, etc. What remains is America, so the message has been preached regularly in many cities of North America and also in Buenos Aires, etc. and there are Communities established in scores of places.

So, this is the manner in which respected Chaudhry Sahib has made mention of the message of the Promised Messiah[as] reaching the corners of continents. In my view, if we take the words of the revelation, 'he shall attain renown to the corners of the earth,' to

mean the corners of the earth, then by virtue of the earth being round, there really can be no such corners but it can be taken to mean the shores of the seas, since wherever the sea begins, is a corner of the sea and similarly, it is also a corner of land.

So, first of all, let us take the North Atlantic Ocean. On one of its corners is the United States of America in which our missions are found in New York, Washington, Hamburg, Detroit and Chicago. On its other corner, where the North Sea meets the Atlantic Ocean, our missions, for the propagation of the message in Europe, can be found at the following locations: in Scandinavia, the headquarters of our mission is in Stockholm, the capital of Sweden. In Germany which is on the corner of the Atlantic Ocean, we have a mission with a Mosque in Hamburg. And apart from this, there is a mission in Nuremberg. Similarly, our preaching centres and Mosques can be found at The Hague in Holland and in London, England. The message has been propagated in France and we have a mission in Madrid, Spain.

After this, we take the southern part of the Atlantic Ocean. On its one corner, our missions are established in Freetown and Bo in Sierra Leone. Then in Liberia (which is an American colony) and Kumasi and Saltpond in Ghana, which has just recently gained independence, and in Lagos, Nigeria.

Then let us take the Mediterranean Sea. On one of its corners are Egypt, Lebanon, Syria, Palestine where our missions are established. And then there is Tunisia, Rome and Sicily where, for many years, the message has been conveyed, and now there is the

suggestion of building a Mosque there very soon. Further ahead, the mission in Switzerland is also close to Rome.

Take the Arabian Sea. Our missions are established in Iran and Muscat. After this take the Indian Ocean. In its eastern part, our established missions have existed in Ceylon, Burma, Java, Sumatra, Singapore, Malaysia, Indonesia (Jakarta). On the western shores of the Indian Ocean are East Africa and the Island of Mauritius. Here our missions are established in Pretoria, Uganda, Nairobi, Mombasa, Zanzibar and Lindi. After this on the corner attached to the North Pacific Ocean, there is a mission of ours in Los Angeles (United States of America). Then our missions are also found below, in the Fiji Islands and Northern Borneo and facing it on the other corner of the South Atlantic Ocean, where South America is situated, our missions can be found in Trinidad, Dutch Guinea, British Guyana and Grenada.

Thus, the sign that was declared by the former chief of those who rejected Khilafat, on the basis of the writings of the Promised Messiah[as], to be a special sign related to the works of the Musleh Mauood, in order to ascertain his identity, that too, by the grace and mercy of Allah the Almighty, has been fulfilled with perfect clarity in the person of Hazrat Mahmood, Musleh Mauood[aba].

The Admission of the Opponents of Ahmadiyyat

This is such an undeniable truth that even the most vehement opponents of Ahmadiyyat cannot but acknowledge it. For example,

the late Maulawi Zafar Ali Khan, wrote in 1932:

> 'This is going to become a tall and strong tree. On the one side its branches can be seen spreading in China and on the other they can be seen spreading in Europe. Today my bewildered eyes are regretfully watching that graduates, advocates, professors and doctors of the very highest calibre—who were not impressed with philosophies of the likes of Kant, Descartes and Hegel are declaring their faith blindly, with their eyes closed, in the [God forbid] absurd nonsense of Ghulam Ahmad Qadiani.' [63]

And the fiercest opponent from Egypt, the Editor of the newspaper *Al-Fatah*, wrote in 1351 hijri:

> 'When I reflected deeply, I found the Movement of the Qadianis to be amazing. They have, through discourses and writings, raised their voices in different languages and have strengthened their claim among different countries and peoples in the East and the West at great expense. These people have made powerful attacks by organising their associations. And their own preaching centres have become established in Asia, Europe, America and Africa which are the equal, on the basis of actions and knowledge, to the Christian associations, but in their impact and effect and success the Christian priests bear no comparison. The Qadiani people are successful to a very

high degree because they possess the truths of Islam and their discourses are filled with wisdom...Whoever will see their awe-inspiring achievements – shall have no choice but to be left bewildered and astonished as to how such a small Community has carried out such an immense Jihad - which tens of millions of Muslims could not even carry out.' [64]

Similarly, by the grace of Allah the Almighty, in Western and Eastern Africa, Christianity has moved away from its aggressive, offensive stance and has adopted a defensive posture, and it has now become aware of its own defeat and the supremacy of Ahmadiyyat. Concerning this, the statements of bishops, renowned personalities and press correspondents continue to be published in *Al-Fazl* from time to time. See the report *Tahrike-Jadeed ke Bairooni Mission*, compiled by Wakalat-e-Tabshir, Rabwah.

In short, the endeavour to cause the message of the Promised Messiah[as] to reach the corners of the earth was carried out by this same Promised Son regarding whom the Promised Messiah[as], had said that:

'God has promised me that in order to manifest the light of your blessings again a person shall be raised who shall be from you and from your own progeny into whom I shall breathe the blessings of the Holy Spirit. He shall be innately pure, and possess a most holy connection with God and shall be a manifestation of the True and the High as if God has

descended from the heavens.' [65]

The Conflict with the Policy of the Deniers of Khilafat

In the announcement of 20 February 1886, Allah the Almighty, had given the glad tidings to the Promised Messiah[as] that He would convey his message to the corners of the earth. However, contrary to such promise, were the declarations of those who rejected Khilafat, instead of conveying his message to the corners of the earth they declared it to be most harmful. Thus, Khawaja Kamal-ud-Din wrote that in Europe:

> 'To discuss matters concerning the other sect is, in my knowledge and belief a deadly poison for Islam' [66]

Those who reject [the need for] Khilafat have been putting this policy into practice with great rigour in foreign countries. Then in 1930, he made this announcement:

> 'No doubt, we do not present the person or claim of the Promised Messiah[as] in Woking. In England, as of yet, we do not consider it at all correct to try and convert people to the Ahmadiyya Movement because, in this way, there is every likelihood that sectarianism will arise.' [67]

But this Promised Son concerning whom Allah the Almighty has

said that, 'he would attain renown to the corners of the earth,' and that, 'nations shall receive blessings through him,' and that, 'he would be the Promised Reformer,' in complete opposition to the policy of those who rejected the need for Khilafat, announced:

> 'May Allah make it so that this mischief may be brought to an end through my hand, and this fire of discord be extinguished so that I can pay full attention to that grand task which is the foremost of the responsibilities of the Khalifah, that being, to make the truth of the one he obeys to reach the entire world. May it be so that before my death I see the truth of Ahmadiyyat shining in the distant lands of the world. وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ' * [68]

He further stated:

> 'At this time the enemy is saying that now Ahmadiyyat is done! But Allah the Almighty desires that He should bestow even greater progress upon it than before and those who love Islam should rejoice that now after autumn, spring is about to arrive. And the days of the fulfilment of the glad tidings of the Promised Messiah[as] have arrived. God Almighty will not let the prayers of the one He raised and of his first Khalifah go to waste, and will certainly, remove the distresses of Islam. Thus Allah the Almighty, in order to bring about the accomplishment of this task, has entered the desire into my heart that I should

* Translation 'And that is not at all far from Allah to bring about.' [Translator]

now make a special effort and striving for the spreading of Islam and Ahmadiyyat.' [69]

Thus, Allah the Almighty contrary to the policy of the deniers of Khilafat - that in foreign countries no mention should be made of the name of the Promised Messiah[as] or of his claim - caused the message of the Promised Messiah[as] to reach the ends of the earth through the Promised Reformer and thus, fulfilled the promise regarding him that He made:

'I shall make thee famous with honour to the ends of the earth and shall exalt thy name.' [70]

Similarly, the prophecy that was made concerning the one through whom this message was spread, was that he, 'would attain renown to the ends of the earth and nations shall receive blessings through him', [71] too was fulfilled with great splendour and glory. From this, it becomes clear that he is indeed the one in whom the prophecy concerning the Musleh Mauood was fulfilled.

Details

As is clear from the above-mentioned announcements, the leaders of those who rejected Khilafat had declared that they would not even speak of the message, or the blessed person of the Promised Messiah[as] in foreign countries. And in order to convey the notion,

which was opposed to reality, that there are no sects in Islam, they had prohibited the very mention of Ahmadiyyat by declaring it to be a deadly poison for the spread of Islam. However, contrary to such policy (which the Promised Messiah[as] had himself rejected) Hazrat Amirul-Momineen, Khalifatul-Masih II[aba] declared it highly essential and his foremost responsibility for the spread of Islam, that in all foreign countries the message of the Promised Messiah[as] and his blessed person be presented with great force, vigour, enthusiasm and zeal. As is clear from the quotes given above.

People with insight and a sense of justice could have found the path leading to the reality of the situation by simply reading the announcements of both sides, but this was not all. The firm determination with which Hazrat Amirul-Momineen, Khalifatul-Masih II[aba] had announced for the spread of Islam, that it was his foremost responsibility and highly essential that in all foreign countries the message of the Promised Messiah[as] and his blessed person be presented; Allah the Almighty, through His practice, demonstrated that this was correct and in accord with Divine Will. Meaning, the glad tidings He had given to the Promised Messiah[as] that He 'would cause your message to reach the ends of the earth' [72] and 'I shall make you famous with honour to the ends of the earth' [73] He fulfilled through Hazrat Amirul-Momineen, Khalifatul-Masih II[aba]. And the one through whom these were fulfilled, the prophecy made concerning him, that he would attain fame to the ends of the earth and nations would receive blessings through him, was also fulfilled by God. This not only proves that the method of preaching

employed by Hazrat Amirul-Momineen[aba] was indeed correct and approved by Allah the Almighty, but what becomes even clearer is that the son regarding whom the Promised Messiah[as] had made the Musleh Mauood prophecy was indeed, none other than, Hazrat Khalifatul-Masih II[aba], since, attaining fame to the ends of the earth was a great sign, from amongst many signs, of the identity of the Musleh Mauood.

Envy is an Evil Affliction

This was such a prophecy as could not be denied, that is, it could not be said that this was not a prophecy made for the Musleh Mauood, that he would attain fame to the ends of the earth. Furthermore, this has been fulfilled in such a glorious manner that the enemies can in no way, shape or form deny it. This is why the former leader of the deniers of Khilafat could neither say that there was no prophecy regarding the Musleh Mauood attaining fame to the ends of the earth, nor could he claim that for the individual for whom attaining fame to the ends of an earth was a mark of his person being the Musleh Mauood, has not attained fame to the ends of the earth. But in order to evade this matter that was worthy of consideration and of being accepted, the former leader of those who rejected Khilafat adopted the very same, strange and bizarre method that he had acquired to employ with proficiency at such occasions. Thus, he writes concerning the fame that has been mentioned in this prophecy, which Allah the Almighty declares to be a manifestation of His power and which the Promised Messiah[as] has presented to

the world by way of a sign of the power of Allah the Almighty, and declared it to be a criterion to identify the Musleh Mauood:

> 'Miyan Sahib says that his fame has spread to the ends of the earth, but mere fame spreads even of those who are boxers, that is to say, those who hit each other with their fists; actors and actresses also attain renown - their name reaches the ends of the earth. Charlie Chaplain also enjoys fame the world over. This is nothing to be proud of.' [74]

The element of renown that the late Maulawi Sahib had himself declared to be a special sign for the recognition of the Musleh Mauood, he now dismisses with a passing breath so heedlessly and with such cavalier display of lack of concern or care. 'That fame spreads even of those who do boxing, that is to say, those who hit each other with their fists; actors and actresses also attain to fame - their name reaches the ends of the earth. Charlie Chaplain also enjoys fame the world over. This is nothing to be proud of.' Many readers, following the words on the topic of fame from the beginning, will be confounded at what he has said. What was being discussed was the question of renown, the news of which was given by Allah the Almighty to the Promised Messiah[as] through revelation. And it was given at a time when the one who was to attain such fame was not yet even born. Thus, this renown was indeed a prophecy of a magnificently glorious sign of power. By the manifestation of this sign indeed, a bewildering and magnificently glorious prophecy

of the Promised Messiah[as] came to be fulfilled. This fame came into being by virtue of the conveying and spreading of the message of Islam. Through this fame, Islam became well known. Through this fame, the truth of Islam and Ahmadiyyat became manifest. Then what is the significance of presenting in comparison to such fame the likes of the celebrity that the aforementioned Maulawi Sahib, the former leader of the deniers of Khilafat, presented? Had any person appointed by Allah prophesied the news of the fame of any of these persons prior to their birth by having received such intimation by revelation? If not—and certainly not—then why mention the celebrity of such people in comparison to this fame which had been conveyed through revelation and by the manifestation of which a magnificently glorious prophecy of the Promised Messiah[as] came to be fulfilled?

If fame was indeed such a pointless thing as the former leader of the deniers of Khilafat has—by presenting his examples—tried to convey, then why had he himself declared it to be such a special criterion for the recognition of the Musleh Mauood? Through this what becomes clear is that at the time, he thought it was impossible for his envied Mahmood to attain such global fame. Or he considered this renown, news of which had been given by revelation beforehand, to be an altogether different thing from all those types of renown regarding which no news is given through revelation beforehand. And such fame is, in reality, a different thing altogether. However, when such fame was attained by this beneficent person through the grace of Allah the Almighty, who was the Musleh Mauood in

the knowledge of Allah, and who, having received knowledge from On High, had also made the claim to being the Musleh Mauood, then there was no way left for him but to throw behind his back any difference or distinction between revealed or non-revealed, and declare both types of fame to be the same - so such heavenly fame may also appear in the sight of people to be the same as non-heavenly fame.

And the former leader of the deniers of Khilafat also knew very well that he had already declared that attaining fame to the ends of the earth was to be a special criterion for the recognition of the Musleh Mauood. But when the rightful got his due, or in other words, when the fame that reaches the ends of the earth was bestowed upon the one for whom it was destined by the will of Allah the Almighty, then he, instead of accepting Mahmood as the Musleh Mauood, increased in opposition. And in order to render that same fame, which he had earlier declared to be a special criterion for determining the Musleh Mauood, insignificant and worthless, he began mentioning the fame of actors and actresses. اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ. *

The Fifth Argument
He Shall be Filled with Secular and Spiritual Knowledge

The sign that the Promised Son, 'will be filled with secular and spiritual knowledge', and that through him, 'the superiority of Islam and the dignity of God's Word will become manifest unto the people'

* Translation: 'To Allah, we belong and to Him shall we return.' [Translator]

is such a sign that it cannot be found in anyone without Divine assistance! No one can aim to fulfil this sign in his own person by way of deception and falsehood because the foremost superiority and excellence of any saintly person, as the Promised Messiah[as] says is this:

> 'That he should be bestowed the knowledge of the Holy Qur'an… He (Allah the Almighty) Himself states that the one I bestow true piety upon I open the Qur'anic fountains of knowledge upon him. Furthermore, He says that I bestow the knowledge of the Qur'an on whomsoever I wish and the one who is bestowed the knowledge of the Qur'an is given something of which there is no equal.' [75]

In the announcement dated 20 July 1900, he states that profound knowledge of the Qur'an is only given to the righteous servants of God. It is not given to those outside of this class, and he states:

> 'In accord with the verse لَا يَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ * only pure-natured persons are granted knowledge of the Glorious Book; but a mere claim is not worthy of being accepted, on the contrary, the worth of everything can only be established by being put to test and the method for testing is by way of comparison, for light can really only be appreciated through darkness.' [76]

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* Translation: 'None shall touch it except those who are purified.' The Holy Qur'an 56:80 [Translator]

The former leader of the deniers of Khilafat, the late Maulawi Muhammad Ali, writes that:

> 'Only those will be able to touch the Holy Qur'an who are pure, and from this two matters are learnt; one that even a Muslim should only touch the Holy Qur'an when in a state of physical purity, second, that access to its lofty topics is only granted to those people, who having purified themselves, from sin establish a connection with Allah the Almighty. These are the two ways for the purified to reach the Holy Qur'an: one physical and the other hidden or innate.' [77]

Hazrat Amirul-Momineen, Khalifatul-Masih II[aba] challenged the opponents not once, but repeatedly, to compete with him in laying forth the hidden verities of the Holy Qur'an. He called them towards this again and again.
In 1925, inviting the Deoband scholars to compete thus, he wrote:

> 'If by verities and insights are meant those verifiable truths with which the Holy Qur'an is replete, among which are the best and the loftiest methods for the reformation of man's morals and actions, and in which establishing a connection with Allah is taught, then in the writing of such verities I call these maulvis [clerics] to compete with me. If they agree, they will see how terrible will be their end in competing with a most humble servant of Hazrat Mirza Sahib[as]. Their pens will break,

and their minds will become covered with veils. They will be unable to pen anything. If they have strength and courage, let them come to compete.' [78]

Second, then on 8 April 1934, whilst delivering a speech in Lyallpur Huzoor[aba] said that by virtue of being a humble servant of the Promised Messiah[as]:

'I too have been bestowed such profound knowledge of the Holy Qur'an that no person, no matter what branch of knowledge he may possess, or what religion he may be a follower of; let him make whatsoever objection he wishes upon the Holy Qur'an, by the grace of Allah the Almighty, I shall give him a reply from this very Qur'an. I have challenged the world, again and again, to write down the verities of the Qur'an in competition with me. Although I am not anyone raised by God, yet no one was prepared to do this… My claim is that I shall elucidate new verities.' [79]

Third, then he said that the Promised Messiah[as] had stated that the task of *Tafseer* [commentary of the Holy Qur'an] is mine [to undertake] or his who is of me and, in this way, he has kept the door [to undertake this task] open for his Community too.

'Now I have also given the challenge many a time. That decide on any part of the Holy Qur'an by drawing lots, and if this

is not acceptable, then choose the part that you have most mastery over, indeed you may ponder on any part of the Holy Qur'an for as long as you like, without letting me know, then come forth and write an exposition [on such part of the Holy Qur'an] in competition with me. The world will see in an instant as to whether the doors of knowledge are opened for me or for them. But no one has the courage to come forward.' [80]

Fourth, then in 1944, after declaring himself to be the fulfilment of the prophecy of Musleh Mauood, he stated in a public gathering in Delhi:

'I, who have been declared by God Almighty to be the fulfilment of this prophecy, challenge all the Ulema [Muslim scholars] to write an exposition of any part of the Holy Qur'an in competition with me - they can seek the help of as many people and of as many existing commentaries as they like, but still by the grace of God I will be the one who will be victorious.' [81]

In short, in accord with this prophecy that through the Musleh Mauood, 'the superiority of Islam and the dignity of God's Word will become manifest unto the people,' Allah the Almighty, bestowed upon Hazrat Amirul-Momineen, Khalifatul-Masih II[aba] an abundant share of secular and spiritual knowledge, and opened the doors of the verities and knowledge of the Holy Qur'an upon him.

Guidance in Political Issues

Apart from this, he guided the Muslims in important political issues such as the incident relating to the Mosque of Kanpur, defamation of holy persons and the laws of the country, the Independence Movement, expression of solidarity with the Turkish people, the Migration, civil disobedience and the Malkana Shudhi Movement etc. On all such issues he guided the Muslims in the most sound and thoughtful manner.

Then, the Two Nations Theory on which, according to the late Qaid-e-Azam Muhammad Ali Jinnah, Pakistan was created*, was presented by him in a most compelling manner. He advised that the demand for separate elections should be presented before the Simon Commission and convincingly, advanced the separate elections notion before the All Muslim Parties Conference in Shimla. He wrote in his book, *Musalmanon ke Huqooq aur Nehru Report [The Rights of Muslims and the Nehru Report]* that:

> 'There is before the Muslims a question of religion and nationhood... Two different and very powerful nations live here whose religions are separate and whose ways of living are different, so how can they agree to live amongst a permanent majority as a permanent minority unless the protection of their rights can be arranged?' [82]

* Qaid-e-Azam (late) said to a representative of Reuters on 23 October 1947, 'As for the two-nation theory it is not a theory but a fact. The division of India is based on that fact.' J.D.S [See The Pakistan Times, 25 October 1947. p. 7.]

Compilations

The respected and intellectual part of Muslim society thanked him for the books that he wrote for the political and economic guidance of Muslims and openly acknowledged his services. With regards to this his writings, *Tark-e-Muwaalaat aur Ahkaam-e-Islam [Non-Cooperation and Islamic Injunctions], Nehru Report par Tabsirah [A Critique of the Nehru Report], Mu'aahidah-e-Turkiyya [The Pact with Turkey], Hindustan kei Maujoodah Siyaasi Mas'alah kaa Hal [Resolution of the Current Political Issue of Hindustan], Round Table Conference aur Musalman [Round Table Conference and the Muslims]* and *Hindu Musalman Fasaadaat [Hindu Muslim Disturbances]* etc. have received praise from Muslim and non-Muslim politicians alike. For instance, upon reading *Hindustan kei Mujoodah Siyaasi Mas'alah kaa Hal [Resolution of the Current Political Issue of Hindustan]*, the late Seth Haji Abdullah Haroon, M.L.A., wrote:

> 'In my opinion from among all the books written in the category of Political Science in Hindustan, the book *Hindustan kei Mujoodah Siyaasi Mas'alah kaa Hal*, is among the most excellent of writings.' [83]

The late Dr. Iqbal wrote:

> 'It is a very fine and comprehensive book.' [84]

The Editor of the *Roznama Siyaasat* of Lahore wrote in its 2 December 1930 issue:

> 'An entire era is convinced of his [Hazrat Musleh Mauood's[aba]] political acumen. In uniting together the Muslims against the Nehru Report; in presenting the Muslim point of view before the Simon Commission; in presenting a well-argued discussion from the Islamic point of view concerning the contemporary issues and in publishing books concerning the rights of Muslims filled to the brim with reason and arguments - he has undertaken work that is indeed deserving of much praise.' [85]

British politicians also considered his writings most worthy and praised them. For instance, Leopold Amery, who later became Secretary of State for India, wrote about this very book:

> 'I have read this book with great interest, and I look with great appreciation upon the spirit with which this book has been written and furthermore, the investigative acumen with which these political issues have been resolved.' [86]

It is a fact that in these books he has provided very fine political guidance and proved to be a successful guide for the resolution of political entanglements. Great political thinkers and politicians have become convinced of his secular knowledge.

Resolution of Intricate Islamic Issues

Then in his writings and speeches he has presented such detailed and well-argued discussions upon issues related to Islam that were considered most difficult, complicated and intricate, that they became common knowledge. In this connection his books, *Dalail Hastee Baaree T'aalaa [Proofs on the Existence of God], Malaaika-tullah [The Angles of Allah*], *Taqdeer-e-Ilaahee [Decree of Allah]* and *Haqeeqatur-Ro'yaa [The Philosophy of Visions]* etc. are worthy of attention.

The manner in which the most difficult matters have been brought into common knowledge by Hazrat Musleh Mauood[aba] – renders an enquiry into such subjects, in other books, to be a useless task. If the treatise, *At-Tauheed*, which consists of discussions on beliefs, by the world-renowned writer of this age, Allama Sheikh Muhammad Abdohu, Mufti of Egypt, is studied and then one reads the lectures of Hazrat Musleh Mauood, Mirza Bashir-ud-Din Mahmood[aba] concerning the existence of God, one will see between the two an immense difference. When Huzoor[ra] penned the discussion on morals he did so in such a manner that the like of it is not found in the books of Imam Ghazali[rta]. His book *Minhaajut-Taalibeen [Way of the Seekers]* is living proof of this. When he discussed historical issues, he did so with such unparalleled prestige as has been only his prerogative. The schisms that arose in the life of Hazrat Usman[ra] are the most sensitive chapters in the history of Islam. The beauty and elegance with which he has clarified and solved these issues, in his writings, is such that scholars and professors of Islamic history

were left amazed and astonished. Thus, the late Syed Abdul Qadir, former professor of Islamia College, has written about the lecture of Huzoor[aba] *Islam mein Ikhtilaafaat kaa Aaghaaz [Outset of Dissension in Islam]*:

> 'People interested in the history of Islam will never have seen such a well-argued treatise pass before their eyes. In reality the more the Islamic histories covering the era of Hazrat Usman[ra] are studied, to that same extent will the value of this treatise increase in one's estimation.' [87]

Spiritual Knowledge

His books *Irfaan-e-Ilaahee [Divine Cognizance], Zikr-e-Ilaahee [Remembrance of Allah] and Ta'lluq Billaah [Developing a Relationship with Allah]* are such which transport one into a state of trance. One feels as if he has taken flight from the earthly to the heavenly world.

Knowledge of Argumentation

Moreover, there are books that he wrote to establish the supremacy of Islam over other religions on the basis of arguments and proofs, and there is nothing else like them. Among them are *Ahmadiyyat Ya'ani Haqeeqi Islam [Ahmadiyyat, the True Islam]; Tuhfah Lord Irwin [A Present to Lord Irwin]; Tuhfah Shahzaadah Wales [A Present to His Royal Highness - the Prince of Wales] and Deebaachah Tafseerul-Qur'an [An Introduction to*

the Study of the Holy Qur'an] etc. These are books in which, by drawing a comparison between the beliefs and teachings of Islam with other religions, he has manifested the eminence and superiority of Islamic beliefs and teachings, and has proven that the perfect religion, by following which one can find God Almighty, is Islam alone. Then, Allah the Almighty bestowed upon him true knowledge, which is knowledge of the Holy Qur'an, in such abundance that no one can compete with him in our age. Allah the Almighty, disclosed to him such insights and verities of the Holy Qur'an as cannot be found in any of the earlier commentaries. Six volumes of *Tafseer-e-Kabeer [The Grand Exegesis]* that he is writing, have been published, and the seventh is being printed. Reading them, one is forced to impulsively proclaim that the glad tidings that Allah the Almighty had given to the Promised Messiah[as], that through the Promised Son the grandeur of the Word of Allah will be manifested, has indeed been fulfilled word for word. Up till now more than a hundred books written by him have been published and the prophecy of God Almighty, that the Musleh Mauood will be filled with secular and spiritual knowledge, has been—manifestly and brilliantly—fulfilled like the bright midday sun. What can be said concerning the one who, even upon seeing such a clear, bright and spectacular sign, rejects it except:

گرنہ بیند بروز شپرچشم
چشمہ آفتاب راچہ گناہ*

* Translation : 'If the person suffering night blindness is unable to see during the day, what fault is there in this of the disk of the sun?' [Translator]

The Sixth Argument

يُشَابِهُ اَبَاهُ

He Shall be in the Likeness of his Father

In explanation of the hadith يَتَزَوَّجُ وَيُوْلَدُ لَهُ of the Holy Prophet[saw], the Promised Messiah[as] says that there is an indication in this hadith that Allah the Almighty will bestow upon the Promised Messiah[as] such a righteous son who shall be in the likeness of his father; and a famous saint, Hazrat N'imatullah[rta], said that he would be his successor. Moreover, Allah the Almighty, in a revelation, disclosed to the Promised Messiah[as]:

> 'The one of high resolve shall be born. He will be like you in beauty and benevolence. He shall be from your own progeny. A son! The delight of heart, high ranking and noble; a manifestation of the True and the High as if Allah had descended from heaven.' [88]

The words of this revelation, apart from the first two sentences, are the same as the ones contained in the announcement of 20 February 1886 concerning the Promised Son. In *Sabz Ishtehaar*, being of high resolve was declared to be a characteristic of the son whose name is Mahmood and a second name is Bashir, which are the revealed names of the Musleh Mauood.

In his letter written on 4 December 1888, the Promised Messiah[as] wrote the following to Hazrat Khalifatul-Masih I[ra]:

'In one revelation the name given to this second son was also Bashir, thus he said that a second Bashir would be bestowed upon you. This is that very Bashir whose second name is Mahmood, concerning whom He said that he would be of high resolve and your likeness in beauty and benevolence. He creates what He wills.' [89]

Thus, from the ahadith and revelations of the Promised Messiah[as] it is clear that the Musleh Mauood would be in the likeness of the Promised Messiah[as] so much so that in many matters, secular and spiritual, there would be a special similarity between him and the Promised Messiah[as].

Firstly, for instance, if claims are examined then just as the Promised Messiah[as] made the claim to being the Promised Messiah in 1889, his age was fifty-five years. When Hazrat Amirul-Momineen Khalifatul-Masih II[aba] made the claim of being the Musleh Mauood in 1944; his age had also reached fifty-five years.

Secondly, just as the Promised Messiah[as] had conveyed the truth to people with full certainty, faith and perseverance, similarly, Hazrat Musleh Mauood[aba], also advanced his claim with certainty, faith and perseverance in conveying the truth. The Promised Messiah[as] says:

'Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their own ways, leaving me alone, I would still have no fear. I know that God Almighty

is with me. Even if I am trampled underfoot and crushed and become less than a particle, experience persecution and abuse and curses from every direction, still I shall ultimately be victorious.'[90]

The Promised Son, may Allah the Most Loving keep him safe, [upon the demise of the Promised Messiah[as]] made the following pledge whilst standing next to the blessed body of his holy father:

'If all the people were to abandon you and I am left all alone, even then, I alone shall face the whole world and shall not care for any opposition or enmity.' [91]

Allah the Almighty said in favour of the Promised Messiah[as]:

مقام اُو مبین از راہِ تحقیر
بدو رانش رسولان ناز کردند *

And concerning Hazrat Musleh Mauood He said:

اے فخرِ رسل قرب تو معلوم شد **

For the Promised Messiah[as] the words used are, 'the Prophets

* Translation: 'Do not undervalue his rank, for prophets have taken pride in his epoch.' [Translator]

** Translation: 'O Pride of Messengers, I have realised the degree of your nearness to God.' [Translator]

have taken pride in his era,' and for Hazrat Musleh Mauood are the words: 'Pride of the Prophets.'

The reference to the love and pride of the Prophets indicates that the peoples of prior nations who, by having abandoned the true teachings—the Unity of God—of their own Prophets, will have become involved in all manner of idolatry, the Promised Messiah and the Musleh Mauood will teach the Unity of God anew and those nations, by benefiting from such preaching, will embrace the Unity of God. This is the reason for the past Prophets looking towards the Promised Messiah[as] and the Promised Son—the Promised Reformer, with love and pride.

The invitation towards Islam extended to the people of the past Prophets by both these holy persons, and then to do this in such a glorious manner the like of which cannot be found in the entire world, is clear as the zenith sun. Through this the similarity between these two holy individuals is most beautifully proven and established.

Fourth, just as Allah the Almighty made this promise in favour of the Promised Messiah[as] that:

> 'I shall make thee well known with honour to the ends of the earth and shall exalt thy name.' [92]

In exactly the same way this prophecy was made concerning the Musleh Mauood that:

> 'He shall attain fame to the ends of the earth and nations

shall receive blessings through him.' [93]

Fifth, in the way that the Promised Messiah[as] completed the argument against his opponents, the Musleh Mauood did likewise. The Promised Messiah[as], states:

'My God who is the master of the heavens and the earth, making Him my witness I say that I am from Him and He attests in my favour by His Signs.

1. If anyone can compete with me in heavenly signs then I am a liar.
2. If, in the acceptance of prayers, anyone can match me then I am a liar.
3. If anyone can match me in the elucidation of the finer points and insights of the Qur'an, then I am a liar.
4. The mysteries of the Unseen and the secrets which are made manifest to me by the Almighty Power of God prior to their occurrence—if anyone from among them [opponents] becomes my equal in such matters, then I am not the one sent by God.' [94]

In exactly the same way, Allah the Almighty manifested secrets of the Unseen and heavenly signs through Hazrat Musleh Mauood, and bestowed upon him the sign of the acceptance of prayers, and the expression of the insights and fine points of the Holy Qur'an.

Challenging the Baha'i faith on revelation and matters of the unseen he stated:

> 'I am from the reflections of the Promised Messiah[as], for God caused such words to descend upon me as were fulfilled at their appointed time. And even today I proclaim that bring the successor of Abdul Baha in opposition to me, and then watch as to whose truth is manifested by God Almighty.' [95]

Then, challenging all the opponents of Islam, by way of completing the argument against them, he stated with regards to the acceptance of prayer:

> 'After the Promised Messiah[as], I challenge the entire world that if there be any such person who believes with certainty that his religion is true, as opposed to Islam, let him come forward and compete with me. It has become established for me, on the basis of experiment, that Islam alone is the living religion and that in competition with Islam, no other religion can hold its ground, because God Almighty hears our prayers and accepts them. And He accepts them in such circumstances when actual conditions seem totally opposed. And this indeed is the great sign of Islam being the living faith. If anyone has any doubt or suspicion, let him come forward and put it to the test. Evidence does not need proof. If there are indeed any such people as have firm faith that their religion is a living religion,

let them come forth and provide proof of the connection and love of God that they possess and if God loves them, He will Himself help them in the contest. A weak and helpless human being, upon seeing his loved ones in pain and suffering, helps them to the extent that is within his power and ability. So, do they consider their God to be even weaker than a weak human being, that He will not help them? But if not, then I challenge them to come forth in competition with me so that it may be proven as to whom God will help and whose prayer He listens to. You should all call people to this contest, but it is not the case that everyone should stand up and say that I wish to engage in this contest. But rather those should enter such a contest that are the representatives of some sect or religion. At such time, it will be known as to whose prayers God accepts. I claim that my prayer will be accepted. It is sad that the leaders of different faiths are afraid to step into competition. If they were to come forth for the contest, they would face such a defeat that they would never dare again to come forward for such a contest.' [96]

Just as the Promised Messiah[as] claimed to be bestowed the knowledge and insights of the Holy Qur'an, yet no one came to contest him in the expression of such insights, in exactly the same way Hazrat Amirul-Momineen[aba] also forwarded a challenge in the expression of new verities of the Holy Qur'an, but no one had the courage to accept it. Thus, on 16 April 1944 after making the

declaration that he was the Musleh Mauood, in the general public gathering in Delhi, repeating his challenge on the expression of the verities of the Holy Qur'an, he said:

> 'Even now I make this claim, that let a thousand Ulema sit down and compete with me in the writing of an exposition of any part of the Holy Qur'an, the world will have to accept that it is my exposition which is incomparable in laying forth of spiritual truths and insights.' [97]

Thus, he became the true fulfilment of the hadith يَتَزَوَّجُ وَيُوْلَدُ لَهُ and of the revelation of the Promised Messiah[as] that he would be his likeness in beauty and benevolence and was therefore, the one in whose person the prophecy of Musleh Mauood was fulfilled.

The Seventh Argument
The Claim of being Musleh Mauood

In the early days of the schism, the leaders of those who had rejected Khilafat said that they have no objection in accepting Sahibzada Mirza Mahmood Ahmad as being the Promised Son if he himself makes the claim. Thus, the late Khawaja Kamal-ud-Din, wrote on page 73 of his book, *Androoni Ikhtilaafaat-e-Silsilah Ahmadiyya kei Asbaab [The Causes of the Internal Differences in the Ahmadiyya Movement]*, concerning his demand of a sworn oath:

'At the very least, I wish to make a decision about myself that after this oath it would be prohibited for me that I write anything against the beliefs of Hazrat Miyan Sahib. Either I will accept them or become engaged in prayers, in any case I shall become silent. If he is the Musleh Mauood, then let him make this claim upon oath as to whether he has been informed by revelation that he is indeed that very son indicated in Sabz Ishtehaar.'

From this, it can be understood that those who rejected Khilafat also held the same belief that the son, whose birth has been foretold in *Sabz Ishtehaar*, is the Promised Son and the Promised Reformer. And the Promised Messiah[as] has written with reference to *Sabz Ishtehaar* itself in *Siraaj-e-Muneer*, *Tiryaaqul-Quloob* and *Haqeeqatul-Wahi*, that in accordance with this, Mahmood—his son—was born. Although many articles were written concerning this topic in the Community's magazines and newspapers from 1914 to 1944, that he was indeed the fulfilment of the prophecy concerning the Musleh Mauood, Hazrat Amirul-Momineen Khalifatul-Masih II[aba] did not claim to be the fulfilment of the prophecy till the time in which the reality of it was disclosed to him through revelation and Allah the Almighty caused to issue forth from his tongue the revealed words: اَنَا الْمَسِيْحُ الْمَوْعُوْدُ مَثِيْلُهٗ وَ خَلِيْفَتُهٗ *. This indeed was the greatest of the signs identifying the Musleh Mauood that he would be the successor of the Promised Messiah[as] and his likeness in beauty and benevolence.

* Translation: 'I am the Promised Messiah—his likeness and his Khalifah.' [Translator]

After this vision, not once, but repeatedly, he declared on oath that he was indeed the fulfilment of the prophecy concerning Musleh Mauood. Thus, he said in a jalsa [public gathering] in Hoshiarpur:

> 'Under the command of God, I announce under oath that God has declared me to be that Promised Son who, in accord with the prophecy of the Promised Messiah[as] has to take the name of the Promised Messiah[as] to the ends of the earth.' [98]

Then at a jalsa in Lahore he declared:

> 'I swear by the One God—who is the Subduer, swearing falsely in whose name is the deed of the cursed and the one who fabricates against Him cannot escape from His punishment—that, God informed me, in this city of Lahore, at 13 Temple Road, at the house of Advocate Sheikh Bashir Ahmad, that I am indeed the fulfilment of the Musleh Mauood prophecy. And I am indeed that Musleh Mauood through whom Islam will reach the corners of the earth and the Unity of God will be established in the world.' [99]

Apart from this, Huzoor[aba] also made a statement on oath at a Jalsa in Ludhiana that he was indeed the Musleh Mauood. When Huzoor[aba] had made this announcement on oath, after receiving glad tidings from God, that he was indeed the fulfilment of the Musleh Mauood prophecy, then the demand of righteousness and

godliness was that those who rejected Khilafat should have accepted him saying اِنَّا كُنَّا خٰطِـِٕيْنَ *. But from among them only very few were fortunate enough to do so. On the contrary, those whose hearts were aflame with malice and envy became even more opposed and they preferred, in this matter, to follow the example of those concerning whom Allah the Almighty has said فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ. **

The Eighth Argument
Fazl-e-Umar

As has been mentioned before, the Promised Messiah[as] stated in *Sabz Ishtehaar*:

> 'The Promised Reformer has been named Fazl in a revelation, and Mahmood has also been given as a second name along with Bashir II being his third name. And in a revelation, his name has also been manifested to be Fazl-e-Umar.' [100]

In the Musleh Mauood being named Fazl-e-Umar, there was on the one hand, this indication that not only would he be the Khalifah and successor of the Promised Messiah[as] but rather, just as Hazrat Umar[ra] was the second Khalifah of the Holy Prophet[saas] similarly, he would be the second Khalifah of the Promised Messiah[as]. And that

* Translation: 'We have indeed been sinners.' [Translator]

** Translation: 'When there came to them that which they knew, they rejected it.' The Holy Qur'an 2:90 [Translator]

between him and Hazrat Umar[ra] there would be an extraordinary similarity and resemblance. From such an angle too he would be in the likeness of his father—the Promised Messiah[as]. Just as the Promised Messiah[as] was named Messiah and Jesus due to the extraordinary resemblance and similarity he had with Jesus, the Messiah[as] [son of Mary], similarly the Musleh Mauood was given the name of Fazl-e-Umar due to the extraordinary resemblance with Hazrat Umar[ra].

Maulawi Syed Ahmad Ali of Sialkot, a missionary of the Ahmadiyya Community, in an article, has outlined forty similarities between Hazrat Umar[ra] and Hazrat Musleh Mauood[aba]. From among these I present here briefly a few of the similarities:

First, just as there are clear ahadith of the Holy Prophet[saw] regarding the Khilafat of Hazrat Umar[ra], similarly clear directives can be found in the books of the Promised Messiah[as] about the Khilafat of our leader Hazrat Mahmood, Musleh Mauood[aba]. Therefore, in *Sabz Ishtehaar*, whilst explaining the second form of the manifestation of Divine mercy—that being the advent of Messengers, Prophets, Imams, Saints and the Khulafaa—Huzoor[as] writes 'for the completion of this second type of mercy, Allah the Almighty, will send the Second Bashir…whose name is also Mahmood…he will be resolute in carrying out his tasks.' [101]

The clear meaning of this is that he shall be the Imam of the Community and the Khalifah of the Promised Messiah[as] and his successor. Similar to Hazrat Umar[ra] he will be the second Khalifah.

Second, just as Hazrat Umar[ra] was blessed by Allah the Almighty with the bounty of visions, dreams and revelation[102] similarly, Hazrat

Bashir II, Mahmood Fazl-e-Umar[aba] was also blessed by Allah the Almighty with visions, dreams and revelations. In the first volume of *Tafseer-e-Kabir* , on page 216 Huzoor[aba] states:

> 'We people have also enjoyed the taste of Divine revelation and the writer of these words has also experienced and witnessed it hundreds of times.'

In *Tuhfah Lord Irwin* [*A Present to Lord Irwin]*, he writes:

> 'I have, by the grace of God Almighty, partaken in visions and revelations and Allah the Almighty has informed me regarding hundreds of matters before their occurrence which were fulfilled at their time, even though the circumstances before the fulfilment of these seems totally unfavourable.' [103]

Third, just as in the time of the Khilafat of Hazrat Umar[ra] Islam made extraordinary progress in foreign countries, similarly in the time of the Khilafat of the Musleh Mauood, Islam too made extraordinary progress and centres were established in various countries for the propagation of Islam. For such details see, *Tahrike-Jadeed kei Bairooni Mission [The Foreign Missions of Tahrike-Jadeed]*. In this, the number of foreign missions is numbered at four-hundred and thirty-seven. Many new Muslim missionaries are also preaching Islam in foreign countries.

Fourth, just as Hazrat Umar[ra] had an extraordinary connection

with the Word of Allah, the Holy Qur'an, so much so that many Qur'anic verses were revealed in accordance with his desire[104] similarly, Hazrat Fazl-e-Umar—Musleh Mauood[aba]—also has an extraordinary connection with the Holy Qur'an and its commentary. The efforts that he has undertaken for publishing and spreading the knowledge of the Holy Qur'an, a search for the likes of it is futile. He had translations of the Holy Qur'an published in English, German, Russian, Portuguese, Swahili, Italian, Spanish, Dutch, Indonesian, French, Urdu, Hindi and Gurmukhi, etc. some of which have been published already, and others are in the process of publication. For details, see the treatise, *Tahrike-Jadeed kei Bairooni Mission [The Foreign Missions of Tahrike-Jadeed]*.

Allah the Almighty has blessed him with special knowledge of the Holy Qur'an and there is no one who can compete with him in the expression of the verities of the Holy Qur'an and in laying forth its commentary. Hazrat Musleh Mauood[aba] writes:

> 'There are hundreds, indeed thousands, of such topics from the Holy Qur'an that Allah the Almighty, by His special grace, made me understand through revelation and inspiration.' [105]

He further writes:

> 'The author of these words has, himself, acquired much knowledge from angels. Once an angel taught me the commentary of Surah Fatiha and from that time onward till

> now many meanings of Surah Fatiha have been disclosed to me that there is no end to it.' [106]

He also writes:

> 'Allah the Almighty told me in a vision that I have been bestowed the knowledge of the Noble Qur'an from Him...So today I announce my claim - indeed not from today, for twenty to twenty-five years I have been making the announcement that any philosopher of the world, any Masters degree holder of the world, he may be a graduate of England, or if he possesses any kind of knowledge, whether he is an expert in philosophy, or an expert in logic, or an expert in psychology, or in science, or an expert in any field of knowledge - if he raises an objection before me against the Qur'an or Islam, not only can I answer his objection but, by the grace of God, I can silence him. There is no knowledge in the world of which God has not informed me.' [107]

Fifth, just as in the era of the Khilafat of Hazrat Umar[ra]—apart from the expansion of the Prophet's Mosque (in Medina Munawarah)—mosques were built in large numbers[108] similarly, in the era of the Khilafat of Hazrat Fazl-e-Umar Khalifatul-Masih II[aba], apart from the expansion of Masjid-e-Aqsa of Qadian, hundreds of new mosques were constructed. Scores of Mosques were built in various countries such as England, Hamburg, The Hague, Chicago,

Washington, Dayton, Gold Coast, Nigeria, Sierra Leone, Nairobi, Indonesia, etc. and schools were also established. For details see, *Tehrike-Jadid kei Bairooni Mission [The Foreign Missions of Tahrike-Jadeed]*.

Sixth, just as Hazrat Umar[ra] instituted the Hijri calendar[109], similarly, Hazrat Fazl-e-Umar, Khalifatul-Masih II[aba] created the Hijri-Shamsi calendar*.

Seventh, just as in the days of Hazrat Umar[ra] agriculture expanded by populating new lands, new towns and villages[110] similarly, Hazrat Fazl-e-Umar[aba], during the days of his Khilafat, by populating new lands in Sindh, founded new villages and towns. Moreover, through the income generated from these, the work of preaching Islam and publishing the translations of the Holy Qur'an is speedily progressing.

Eighth, a non-Muslim opponent attacked Hazrat Umar[ra] in the central Mosque of the holy city of Medina, on a Wednesday, with a sharp dagger[111]. The attacker was caught and received what he deserved. In the same way a non-Ahmadi attacked Hazrat Fazl-e-Umar[aba] in the central Mosque of Rabwah, on a Wednesday, with a sharp dagger. He was caught and handed a sentence by the court.

Ninth, just as Hazrat Umar[ra], in order to strengthen the system of Islam established various institutions, departments and offices such as the *Baitul-Maal* [Treasury], *Iftaa* [department of Jurisprudence], *Qazaa* [Board of Arbitration], etc.[112] and prescribed salaries for officials[113] similarly, Hazrat Musleh Mauood[aba] established various

* A calendar introduced by Hazrat Khalifatul-Masih II[ra] in 1940 which is based upon solar movement. The beginning point is the migration of the Holy Prophet[sas]. This calendar is different to the standard Hijri calendar which is based upon lunar movement. [Translator]

institutions, departments and sections in order to strengthen the organisation of the Community such as the *Baitul-Maal* [Treasury], the *Qadha* [Board of Arbitration], *Islaah-o-Irshaad* [Reform and Guidance], *Ta'meeraat* [Construction], *Ziafat* [Hospitality], *Tasneef* [Publications], *Ta'leem-o-Tarbiyat* [Education and Training], *Umoor-e-Aamah* [General Affairs] etc. and set the salaries and allowances for workers.

Tenth, Hazrat Umar[ra] used to hold a *Majlis-e-Mushaawarat* [Consultative Assembly][114] and after being injured he created a Majlis [Committee] for the election of the Khalifah[115] similarly, Hazrat Mahmood Fazl-e-Umar[aba] also established *Majlis-e-Shura* [Consultative Assembly] in order to seek advice regarding important matters, furthermore, he also established a committee for the election of the future Khalifah and issued important guiding instructions for this committee.

In short, the existence of such types of extraordinary similarities and resemblances between Hazrat Umar[ra] and our leader, Hazrat Mahmood[aba], is manifest proof that he indeed is the fulfilment of the name of Fazl-e-Umar and he indeed is the Musleh Mauood.

Another name given to the Musleh Mauood in the revelation was 'Fazl', meaning that so much grace of Allah the Almighty would descend upon him that he would be named Fazl. Then in another revelation by naming him Fazl-e-Umar, an indication was given that the grace and blessings that Allah the Almighty had bestowed upon Hazrat Umar[ra] would also be bestowed upon the Musleh Mauood.

Answer to an Objection

In the end, I consider it appropriate, on this occasion, to reply to an objection of those who rejected Khilafat. Their leader has written:

> 'In the spirit of the verse فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ*, godly people, concerning their own lives, have always presented the claim that their lives are unstained and that no word can be uttered pointing to any blemish in their character. How unfortunate then that the followers of Miyan Sahib, who have observed him from very near, have made the objection upon his life that in their estimation his is blemished...
>
> Thus, the one whose very character is not correct what connection can he have with God? … When in the matters of faith a minor slip of character can render a human being unworthy of being trusted. If a voice is raised against an individual that contains in it the echo of major sin how can such a person, then, be trusted? Here no question arises of an investigation being needed. The world will at once expel him from the spiritual realm.' [116]

This is the objection that the amir, president and vice-president of the deniers of Khilafat have levelled, that his character being

* Translation: 'I have indeed lived among you a whole lifetime before this. Will you not then understand?' Holy Qur'an 10:17 [Translator]

blemished [God forbid] is proof of the fact that he is not the Musleh Mauood. But the limitless malice and rancour they harbour did not allow even one of them the time to ponder over the fact that the verse فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ * shows that Prophets present their lives, prior to the claim of prophethood, as proof of their truthfulness, not their life afterwards. Who is unaware of the fact that after the claim of such a person, some who used to previously consider him pure and holy, raise objections against the claimant? Such people present a variety of defamations and slanders against them. Thus, the Leader of all the godly people and the highest and most honoured, our Leader, Muhammad, the Chosen One[sas] also faced the same issue. People who used to consider him to be virtuous, pure and holy from every point of view before he made his claim and used to express this very fact, many from among them used foul language after the claim. Such people made slander and defamation their primary purpose. There is mention of this in many verses of the Holy Qur'an. One such verse reads:

وَعَجِبُوٓا أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ

> And they wonder that a Warner has come to them from among their own people; and the disbelievers have started saying, 'This is indeed a magician, a great liar. (Holy Qur'an 38:5)

* Translation: 'I have indeed lived among you a whole lifetime before this. Will you not then understand?' Holy Qur'an 10:17 [Translator]

In this verse the words سٰحِرٌ كَذَّابٌ * that the wicked disbelievers used with regards to the Holy Prophet[SAS] encompass a limitless number of defects and shortcomings. Specifically, the verse فَقَدْ لَبِثْتُ فِيْكُمْ [I have lived amongst you] expresses the truthfulness of the Holy Prophet[SAS]. The disbelievers, who used to call him *Siddeeq* [the Truthful] and *Ameen* [the Trustworthy], after his claim, began to call him—God forbid—a liar.

Thus from this point of view, what is worthy of pondering over is what the opinion of the deniers of Khilafat concerning Hazrat Musleh Mauood[ABA] was, before differences arose and [at such a time] what they understood and disclosed regarding the purity and holiness of Huzoor[ABA]. In order to clarify these matters, a few quotes are presented. In 1906 the former chief of those who rejected Khilafat, declaring his [Hazrat Musleh Mauood's] sympathy and assistance for Islam to be extraordinary, wrote:

> 'Those dark-hearted people who declare Mirza Sahib to be a liar should answer that if he be an imposter, then where did such true passion, which is found within the heart of this child, come from? Falsehood is a filth, hence, it should have reflected thus, not that he became so blessed and enlightened that there is none like him.' [117]

The late Maulawi Muhammad Ahsan Amrohi even made the declaration in 1911 that he is indeed the fulfilment of the revelation

* Translation: 'A magician, a great liar.' [Translator]

اِنَّا نُبَشِّرُكَ بِغُلَامٍ مَظْهَرُ الْحَقِّ* and of the hadith يَتَزَوَّجُ وَيُوْلَدُ لَهُ**. He also wrote that:

> 'He [Hazrat Mirza Bashir-ud-Din Mahmood Ahmad—Publisher] has made such extraordinary progress in a very short span of time as was indicated in the revelation [the indication is to the revelation that, "he shall grow rapidly." - Publisher]. For this reason, I have accepted that this is indeed that very Illustrious Son whose name, Mahmood Ahmad, is present in *Sabz Ishtehaar*.' [118]

Furthermore, not only prior to differences arising, but in 1914, fifteen days afterwards, when their hearts had not yet fully hardened, they attested to the purity of spirit, lofty disposition, mighty capability and innate good nature etc. of Hazrat Khalifatul-Masih II[aba]. Thus, it is written:

> 'Dear readers, we wish to convey to you with full certainty that we consider Sahibzada Sahib to be an eminent one from among us, our Amir, our refuge, and support; we accept his purity of spirit, mighty capability, enlightened essence, innate good nature and love him sincerely. وَاللّٰہُ عَلٰی مَا نَقُوْلُ شَہِیْد***. There is only a difference in religious belief due to which we cannot

* Translation: 'I give you the glad tiding of the birth of a son who will be a manifestation of the True and the High.' [Translator]

** Meaning that, he is the fulfilment of the prophecy that there would be born to the Promised Messiah[as] a righteous son possessive of a grand rank. [Publisher]

*** Translation: 'And Allah is a witness over what we say.' [Translator]

take his *Bai'at*.' [119]

And in the same article it was admitted:

'Which true believer can question the fact that Hazrat Sahibzada Mirza Mahmood Ahmad, Hazrat Sahibzada Mirza Bashir Ahmad and Hazrat Sahibzada Mirza Sharif Ahmad are the sons of the One raised by God, are intellectual, pure, righteous, possess virtuous manners, and capable in every way to be the guiding leaders. Undoubtedly, all these sons are the progeny, both physically and spiritually, of the Promised Messiah[as] and are the fulfilment of the revelation اِنَّ اللّٰہَ مَعَکَ وَمَعَ اَھۡلِکَ *.'

Then on 22 March 1914, the first meeting of those who did not enter into *Bai'at* took place in Lahore in which the following resolution was passed:

'We consider the election of Sahibzada Sahib legitimate to the degree that he should take *Bai'at* from the non-Ahmadis in the name of Ahmad[as], that is to say to have them enter into his Ahmadiyya Community. But we do not see the need for him to take *Bai'at* again from the Ahmadis. We are prepared to accept him as Amir in this capacity.' [120]

And in the same issue of *Paighaam-e-Sulh*, Maulawi Muhammad

* Translation: 'Certainly, Allah is with you and with your family.' [Translator]

Ali Sahib wrote:

> 'I say repeatedly that I respect Sahibzada Sahib. He is the son of my Master. If I did not hold him in respect and esteem it would be a great act of disloyalty.'

This was the opinion of those who rejected Khilafat regarding the holy progeny of the Promised Messiah[as]; that they were knowledgeable, pure, virtuous and guiding leaders, and both the physical and spiritual progeny of the Promised Messiah[as]. They considered not holding them in respect a sign of disloyalty, and they were ready to even accept Hazrat Amirul-Momineen Khalifatul-Masih II[aba] as their Amir on the condition that *Bai'at* would not be taken from them, and they should have full control of Sadr Anjuman Ahmadiyya.

Acknowledgement to having been Bestowed the Knowledge of the Holy Qur'an

Then, in 1909, in Ferozpur, the late Khawaja Kamal-ud-Din, stated upon hearing a speech of Hazrat Mahmood[aba], stated:

> 'Although we have made no *gaddi* [seat of honour for a saintly person] but I do say this much that you have seen the children of other spiritual leaders, and you have seen my holy master and his holy son as to how engrossed he is with the Holy

Qur'an and how capable he is of laying forth its verities and insights.' [121]

Maulawi Muhammad Ahsan Amrohi, after hearing his [Hazrat Musleh Mauood's] Friday sermon, at the occasion of Jalsa Salana 1910, stated:

'At such a young age the Friday sermon that he has delivered, and the commentary of a few verses of the Holy Qur'an that he has set forth, and the extent of the insights and verities that he has expressed, are incomparable.' [122]

With such statements of the elders of those that rejected Khilafat in mind, read the following sayings of the Promised Messiah[as] and observe as to how our leader, Hazrat Khalifatul-Masih II[aba], is absolutely proven to be virtuous, modest, and pure.

The Promised Messiah[as] states:

1. Virtuous people are bestowed knowledge of the insights of the Qur'an, whereas others are not. The verse لَا يَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ * is a testament to this.[123]

2. There is no doubt that, possessing knowledge of the Holy Qur'an proves godliness and righteousness since, by virtue of the

* Translation: 'None shall touch it except those who are purified.' The Holy Qur'an 56:80 [Translator]

verse لَا يَمَسُّهٗۤ اِلَّا الۡمُطَهَّرُوۡنَ, only those who are innately pure are given knowledge of the Glorious Book.[124]

3. Then he says that Allah the Almighty, Himself states that the one upon whom I bestow true purity, I open upon him the fountains of Qur'anic knowledge.[125]

I have already mentioned the challenge extended by Hazrat Amirul-Momineen[aba] concerning the expression of the insights and verities of the Holy Qur'an; thus, it becomes proven that Allah the Almighty has bestowed true purity upon him.

Then Hazrat Khalifatul-Masih I[ra] upon becoming Khalifah, stated:

> 'I had wished that the Sahibzada [respected son] of Hazrat [the Promised Messiah[as]], Miyan Mahmood Ahmad should have become the Successor and it was for this very reason that I had been striving for his education.' [126]

The late Maulawi Muhammad Ali writes:

> 'In 1911 the Wasiyyat [will] that Hazrat Khalifatul-Masih I[ra] had written, which he had closed in an envelope and entrusted to a reliable person, concerning it I have learnt from reliable sources that he had written the name of Miyan Sahib to be elected as the Khalifah after him.' [127]

Hazrat Khalifatul-Masih I[ra] had written in his will that Sayyedna Mahmood[aba] should be the Khalifah after him because he considered him to be righteous, virtuous, and worthy of Khilafat. Thus, prior to him [Hazrat Khalifatul-Masih II[aba]] becoming the Khalifah, the elders of those who rejected Khilafat as well as Hazrat Khalifatul-Masih I[ra] were convinced of the holiness, purity, and chastity of Sayyedna Hazrat Mahmood. After he was elected as the Khalifah, anyone from among those who envied him, as well as the hypocrites, slandering him or uttering calumnies against him is no cause for surprise since this has been the way Prophets, saints and the righteous have been treated by their opponents since time immemorial.

Prophet Moses[as], Prophet David[as], the Holy Prophet[sas], and Hazrat Ayeshah[ra] all faced [false] accusations of a number of things and were accused of committing most indecent acts, not only by their opponents but even by the hypocrites from among those who believed in them, and these were spread far and wide on an expansive scale.

The Prophecy in Giving the Name Joseph to the Musleh Mauood

The accusation that was fabricated and publicised regarding Hazrat Mahmood, the Musleh Mauood[aba], by the deniers of Khilafat, is proof of his being the Musleh Mauood because Allah the Almighty, at the demise of Bashir I had informed the Promised Messiah[as] regarding him in a revelation:

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْا اَنْ يَّقُوْلُوْا اٰمَنَّا وَ هُمْ لَا يُفْتَنُوْنَ تَا اللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهَالِكِيْنَ۔ [128] *

Elaborating these revelations the Promised Messiah[as] writes:

> 'Those who were weak lost hope of the appearance of the Promised Reformer and they said "You will continue to talk about this Joseph till you make yourself seriously ill, or expire."'[129]

In this revelation, the Musleh Mauood was given the name Joseph, and it was said that all manner of trials, tribulations and tests would occur but the patient shall be rewarded without measure.

In the Holy Qur'an, in the incident of Prophet Joseph[as], the primary discussion is related to the slander that a woman levelled against him. Thus, naming the Musleh Mauood Joseph indicated that his enviers and the hypocrites would also level the same type of accusation against him and would try to defame him in the same way as [in the narrative] of prophet Joseph[as]. It is so strange a coincidence that when the mischief of the masons arose, they also ascribed the act to a veiled woman whose name they could not disclose. Up till now, not even one from among those who have levelled these allegations and accusations has claimed to be an eyewitness. Thus,

* Translation: 'Do people imagine that they might be left to say: "We have believed" and they should not be tried? They said: "By Allah, it seems you will not stop worrying about Joseph, till you make yourself ill or expire." Turn away from such till the time arrives. For those who were steadfast there is a reward without end.' [Translator]

just as prophet Joseph[as] was cleared of this accusation, similarly Allah the Almighty, by giving the Musleh Mauood the name Joseph, declared his innocence and exoneration from the very beginning.

A Prophecy Contained in the Incident of the Great Calumny Upon Hazrat Ayeshah[ra]

In the Holy Qur'an, Allah the Almighty has not discussed the incident related to the accusation on Hazrat Ayeshah[ra] as a mere tale; rather, there was a prophecy contained in it; that such slander and allegations of infidelity were to be levelled in the future too. Thus, Allah the Almighty says:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ

> 'O ye who believe, verily, those who brought forth the lie against Hazrat Ayeshah Siddeeqah[ra] are a party from among you but do not think this to be an evil for you; nay, it is very good for you and shall be of benefit.' [130]

The reason for this is because through this incident, you have been bestowed a teaching full of wisdom and, in the future ages, this incident has provided the means of guidance for you, that if at some time in the future some virtuous and righteous, noble, and revered person is accused of such type of lie and he is slandered, then you ought to adopt such an approach at such an occasion. Thus, in this

age this noble, revered person has been accused and slandered in the same way, the one whose holiness and pure life, and innocence and, chastity the leaders of the deniers of Khilafat were themselves convinced of, and who had been given the names of Mahmood and Joseph by Allah, and had been declared to be in the likeness of the Messiah pertaining to his beauty and benevolence, and through whom the perfection of the second type of grace had been promised and in whose favour the Promised Messiah[as] had said:

اِنَّ لِی کَانَ اِبْنًا صَغِیْرًا وَ کَانَ اِسْمُہٗ بَشِیْرًا فَتَوَفَّاہُ اللّٰہُ فِی اَیَّامِ الرِّضَاعِ۔۔۔ فَاُلْھِمْتُ مِنْ رَّبِّیْ اِنَّا نَرُدُّ ہُ اِلَیْکَ تَفَضُّلاً عَلَیْکَ وَ کَذٰلِکَ رَأَتْ اُمُّہٗ فِیْ رُؤْیَاھَا اَنَّ الْبَشِیْرَ قَدْ جَاءَ، وَ قَالَ اِنِّیْ اُعَانِقُکِ اَشَدَّ الْمُعَانَقَۃِ وَ لَمْ اُفَارِقْ بِالسُّرْعَۃِ، فَاَعْطَانِیَ اللّٰہُ اِبْنًا اٰخَرَ وَ ھُوَ خَیْرُ الْمُعْطِیْنَ۔ فَعَلِمْتُ اَنَّہٗ ھُوَ الْبَشِیْرُ وَ قَدْ صَدَقَ الْخَبِیْرُ فَسَمَّیْتُہٗ بِاِسْمِہٖ، وَ اَرٰی حُلْیَۃَ الْاَوَّلِ فِیْ جِسْمِہٖ۔

That is to say, 'I had a younger son whose name was Bashir [the First – J.D.S]. Allah the Almighty caused him to die while he was yet a suckling babe. Then Allah the Almighty said to me by way of revelation that, "We shall return him to you out of Our grace." Similarly, the mother of this child saw in a vision that Bashir has come and says that I shall cling to you with great strength and shall not part from you quickly. After this revelation and vision Allah the Almighty bestowed upon me a second son. Thereupon, I knew that this is that same promised

Bashir and that Allah the Almighty is true in His promise and thus, I gave this child the same name Bashir, and in his physical body I see the silhouette of the first Bashir.' [131]

From this it is clear that Bashir II whose name is Mahmood and Musleh Mauood, possesses—similar to Bashir I—the virtues of purity, the light of Allah, godliness, having God with him, being blessed by God, being the bearer of glad tidings, being the Bashir, being the Hand of Allah with glory and beauty etc. because in the revelation his advent has been declared to be the coming of Bashir I himself. Then, concerning our leader Mahmood[aba] the Promised Messiah[as] had prayed:

'This dear one of mine Mahmood is Your servant;
Bestow upon him long life and wealth - remove from him all darkness.

May his days manifest the fulfilment of his desires and his mornings be filled with light;
Bless this day O God! Holy is My Lord Who watches over me.'

Allah the Almighty accepted the prayer of the Promised Messiah[as], as he writes:

'He gave me the good news that I have a son;
Who will one day become my beloved.

I shall remove all darkness from this moon;
I shall demonstrate how I turned an entire world around.

What be the glad tiding? It is sustenance for the heart;
Holy is my Lord who humiliated my enemies.'[132]

Thus, the deniers of Khilafat concluded, without a shred of evidence, that the character of this beloved of God was stained—such a person whom God Almighty had promised to assist and such an individual regarding whom the Promised Messiah[as] had written that through him, Allah the Almighty, would perfect the second type of grace so that through his influence and under his guidance, people would attain salvation by adopting the right path.

Furthermore, they considered the spreading of this accusation and slander justified on the basis that the accusers and slanderers used to be his followers. They forgot that those who had made the same type of accusations against Prophet David[as] and on Prophet Moses[as] were indeed among their followers as well. Thus, the former chief of the deniers of Khilafat, writes in *Bayaanul-Qur'an* whilst explaining the verse لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى*:

'In some narrations it is found that he (Musa[as]) was, God forbid, accused of adultery and according to this latter narration, it is found in the Bible (Numbers 12:1), that it was the sister of

* Translation: 'Be not like those who vexed and slandered Moses.' The Holy Qur'an 33:70 [Translator]

Prophet Moses[as] who had made some accusations regarding his Cushite wife. It is written in the context of the revelation of this verse that it was revealed concerning the marriage to Zainab. Thus, this is also in favour of the account of the Bible. The truth is that the narrative of Prophet Moses[as] is not the subject matter but the intent is to show that the same type of accusation was laid on the Holy Prophet[sas].'[133]

Likewise, Allah the Almighty has, in fact, used the words عُصْبَةٌ مِّنْكُمْ* for those who had made the accusations against Hazrat Ayeshah Siddeeqah[ra] meaning that they were a group from among the Muslims, whilst here [in the case of the Community], those who made the accusations were from among those who had been expelled from the Community. Moreover, from among them not a single one made the claim that he was an eyewitness [to such accusations]. Those currently expelled from the Jama'at and before them, Misri sahib and his associates, had made this accusation simply following the masons and these masons themselves have admitted that they based their allegations on hearsay. Thus *'Naazim Mubaahlah'* Mistri Abdul Karim wrote:

'Upon learning some incidents our reverence has decreased. If we do not satisfy ourselves [to the truth of the matter] then certainly all reverence shall vanish.' [134]

* Translation: 'A group from among you.' [Translator]

His brother Mistri Muhammad Zahid, Editor *Mubaahlah*, had duly written in his statement at the Court of Bhindari Sahib, Magistrate Grade I, Batala:

> 'For a period of one and a half years Mazhar has been hearing such things from which there has arisen a doubt concerning Mirza Mahmood Ahmad Sahib. I had wanted to have this doubt put to rest as to whether it was true or not.'

Now observe that those who were the actual source of the accusation have admitted that the foundation of their accusation was not upon eyewitness testimony. Confronting these mischief-mongers and accusers, Hazrat Amirul-Momineen, Khalifatul-Masih II[aba] gave the following statement on oath. He said:

> 'My answer is indeed, my Lord. I cite Him as my witness. He is the Knower of all open and hidden things. His verdict is correct and true. He is witness over the fact that the people of *Akhbar Mubaahlah* have made use of falsehood and fabrication from beginning till end and if it be the will of Allah, He will remain witness to this. I am hopeful only of His grace and desire His help. رَبِّ اِنِّیۡ مَغۡلُوۡبٌ فَانۡتَصِرۡ *. Concerning the statements of these people that are published in the newspapers, what else can I say other than that they should fear the curse of God Almighty for they are shrouded in falsehood from head to toe.

* Translation: 'O My Lord I am overcome, so Help me.' [Translator]

There is no need to say anything else.' [135]

Did the curse of God not fall upon the masons who made these accusations and spread indecencies? Were they not deprived of Ahmadiyyat which they had considered to be the greatest blessing of God Almighty? And as a result of making these accusations and committing these calumnies, what did they gain except disgrace? When Misri Sahib and his associates publicised these accusations and calumnies for a second time, Hazrat Musleh Mauood[aba] replied by saying:

'I swear by such a God, citing Whose name falsely is the work of those who are cursed, that your (Misri Sahib's) letter is replete with falsehood and slander (my meaning was not that Sheikh Sahib has himself been guilty of fabrication but that whosoever conveyed these things to him has employed fabrication, lies and forgery. And the malice of Sheikh Sahib has further added colour to it). Now if you are in your claim in Egypt and have the audacity to take up oath based upon the accusations of others, then you too should send your letter with the words at the bottom, لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ * , confirming that you yourself consider the things that you have written in the letter or have given expression to, to be true and that God and His Messenger have given you the right to say them. And that if your actions are against the commandments of God and His

* Translation: 'The curse of Allah be upon the liars.' [Translator]

> Messenger then may the curse of Allah the Almighty, descend upon you and upon the members of your family.' [136]

The current expelled members of the Community have also consumed the same filth produced by the masons, Sheikh Misri, and his associates, and repeated those same accusations and calumnies which have been rebutted in the statements given above. Allah the Almighty, by assisting Hazrat Mahmood[aba] in a manner that is unparalleled, set the seal upon his innocence.

Extreme Ignorance!

Then, observe the ignorance of the chief of the deniers of Khilafat. He writes:

> 'Where such a voice is raised concerning a person that contains within it the resonance of a major sin, how can one consider him reliable [thereafter]? At such juncture, no question arises of there being a need for any investigations. The world will with one stroke of the pen expel such person from the spiritual realm' [137]

The president of the deniers of Khilafat is saying that when someone makes an allegation against another and publicises it, then the person against whom such an allegation is made should at once be considered unholy without investigation, and he should forthwith

be expelled from the spiritual realm and his character should be considered to be stained. However, quite contrary to the argument of the president of the deniers of Khilafat, Allah the Almighty guides the believers in the Holy Qur'an concerning the accusations that were levelled against Hazrat Ayeshah Siddeeqah[ra] that whenever the believers hear a voice of this type, raised in accusations, they should cry out مَا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ that 'It is not proper that we convey this about. Holy art Thou, O God, this is grievous calumny!' [138]

Allah the Almighty also states يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ that 'Allah admonishes you never to return to the like thereof, if you are believers'.[139] He furthermore, said that those who forward such type of allegations and are unable to present four eyewitnesses, are liars in the sight of Allah the Almighty! He said concerning those who spread indecencies, لُعِنُوْا فِى الدُّنْيَا وَالْاٰخِرَةِ meaning, they are cursed in this world and the Hereafter. And the Promised Messiah[as] citing a Qur'anic verse writes:

> 'Thus, it is proven from the Qur'anic text that the one on whom an offense is not proven by Shariah, is free.' [140]

Furthermore, after having written the verse وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ * he explains:

> 'Those who calumniate chaste women by accusing them of

* Translation: 'Those who calumniate chaste women.' The Holy Qur'an 24:5 [Translator]

adultery but are unable to bring forth four witnesses to prove this accusation—flog them with eighty lashes, and never admit their evidence thereafter and it is they themselves that are the evildoers.' [141]

Allah the Almighty and His Messenger, our leader, Muhammad[sas], and the Promised Messiah[as] are declaring those who level accusations and slander but have no proof as required by the Shariah, to be evil-mongers; yet, the president of the deniers of Khilafat, in opposition to all this, concludes in favour of labelling the accused a sinner and for his character to be considered blemished, immediately upon the raising of the allegation.

Thus, in mentioning the incident of the accusation against Hazrat Ayeshah[ra], there was the benefit for the believers that in the future, whenever such an incident would occur, the believers would consider such accusers as liars, and would not join them in giving publicity to such accusations. Thus, O sons of Ahmadiyyat! You have, by the grace of Allah the Almighty, acted upon this Divine advice and declared those who levelled these accusations to be liars and in accord with the verse* سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ declared their fabrication to be a grievous calumny.

But most unfortunate are those who went against this Divine advice and became guilty of spreading indecencies! And those who acted in this way must especially remember, that to oppose the

* Translation: 'Holy are You, O God, this is a grievous calumny!' The Holy Qur'an 24:17 [Translator]

virtuous servants of God Almighty in this manner is a poison that ruins the spirituality of a human being. The Promised Messiah[as], says:

اِنَّ السَّمُوْمَ لَشَرٌّ مَافِی الْعَالَمِ
وَ مِنَ السَّمُوْمِ عَدَاوَۃُ الصُّلَحَاءِ [142]

Meaning, poison is a very bad substance in this world, likewise enmity of the righteous and virtuous people is also a most deadly poison.

Then, they did not just publicise the accusation and calumny against Sayedna Mahmood - Musleh Mauood[aba], but also said:

'1. He came to sit upon the seat of Khilafat through schemes and plots.
2. He has himself inflicted the greatest number of atrocities upon the Promised Messiah[as].
3. His mischief is the most dangerous mischief of all mischiefs.
4. He is the Paul who is corrupting the teachings of the Second Messiah. [143]
5. He (God forbid!) has declared his revered father to be a fabricator, accursed, disbeliever, liar and dajjal. [144]
6. The entire life of Miyan Sahib has been spent in establishing his own leadership and in order to strengthen it he has employed every plot, deception and accusation by setting aside righteousness, truthfulness and trustworthiness.'[145]

Concerning the other progeny of the Promised Messiah[as] the

deputy of the deniers of Khilafat wrote:

'Divine wisdom has left his [that is to say the Promised Messiah[as] -J.D.S] entire physical progeny bereft of his true teachings and they fell far from the true spirit of these teachings.' [146]

Whereas the Promised Messiah[as] says in favour of his pure progeny:

'My progeny has all been bestowed upon me by Yourself;
Each and every one has been bestowed after your glad tidings.' [147]

He further states that when Allah the Almighty grants His friends the glad tidings of progeny, His purpose is to bestow upon them virtuous children.[148] Furthermore, he said:

'O my God I recall Your favours,
You granted me glad tidings and then this progeny.

You said they shall never come to ruin,
They shall flourish like a beautiful tree in the gardens.

You informed me of the news repeatedly,
Holy then is my Lord who humiliated my enemies.'[149]

In *Tiryaaqul-Quloob* he writes:

> 'God has promised me that one from among my progeny shall lay a grand foundation for the service of Islam and shall cause those lights that have been planted by my hands to be greatly spread across the world.' [150]

Concerning such progeny regarding whom glad tidings have been given, the deniers of Khilafat are saying that Allah the Almighty has left the entire physical progeny of the Promised Messiah[as] bereft of his true teachings. As if his entire physical progeny has been spiritually cut off from him. This accusation is just like the one Pandit Lekh Ram made in reply to the announcement of 20 February 1886, that 'his progeny shall soon be cut off.' [151]

Sa'adallah Ludhianvi had written concerning the Promised Messiah[as]:

> 'It has been ordained by God that He would seize you and cut your jugular vein and then, after your death, this, your false Movement, will be destroyed. And although you people say that trials do indeed come, on the Day of Judgment and even in this world you will die a death of loss and frustration.' [152]

The world is aware as to what was the end of those who declared the Messiah of God to be without issue. Allah the Almighty rendered

Pandit Lekh Ram without progeny; he had just one son who died in childhood. Similarly, Sa'adullah Ludhianvi was also left childless. He also had one son who married in his youth, but no children were born from the marriage. He married a second time from which no children were born yet again. And thus Allah the Almighty rendered both without progeny. They had claimed that the Promised Messiah[as] would be left without progeny and Allah the Almighty rendered both of them without any heirs.

Similarly, if the deniers of Khilafat possess any faculties then let them hear that the attack that they have made on the pure progeny of the Promised Messiah[as]—that they have been spiritually cut off from the Promised Messiah[as] and have fallen far away from his real teachings—a progeny regarding whom glad tidings have been given by God, if they will not repent from these evil thoughts then remember that their children shall not just be deprived of the connection that they possess by virtue of calling themselves Ahmadi, but they shall most certainly become prey to atheism and atheistic thoughts. But the pure progeny of the Promised Messiah[as] in accord with the Divine promise contained in the announcement of 20 February 1886, shall never be cut off and shall flourish till the end of days and shall go on increasing as God Almighty has said [in the words of the Promised Messiah[as]]:

'You said they shall never come to ruin,
They shall flourish like a beautiful tree in the gardens.'[153]

And the Ahmadiyya Community shall continue to grow day after day under the leadership of Hazrat Mahmood Musleh Mauood[aba]. And in the end, a day shall come that through his followers and the followers of his disciples, the entire world shall recite the creed of the Holy Prophet[sas]. And the group of those that envied Hazrat Musleh Mauood shall never come close to success. Allah the Almighty promised him at a time when he had not yet become the Khalifah: وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ that I will forever give those who follow thee supremacy over those who deny your Khilafat. We have been witnesses to the truth of this Divine promise for the last forty-two years and it was upon the basis of this promise that he declared, while addressing the deniers of Khilafat thirty-four years ago, that you may exert as much effort as you wish; fire as many arrows as you can; attack me with swords; and to turn those who have taken *Bai'at* at my hand away from me, use whatever machinations and devices, but:

'You shall still remain dominated by me and remain beneath me till the Day of Judgment;
This is a decree of my God from among His Decrees.

Those who believe in me shall excel you,
This is a Divine decree that cannot be changed by any efforts or striving.

If I possessed not the aid of God,
You would have injured me with your arrows long ago.

Those who possess the help of the Lord are not afraid of anyone,

Is it ever the case that the hunters become afraid of the prey!' [154]

O sons of Ahmadiyyat! Be happy and rejoice that the Musleh Mauood whose advent for years, we were waiting for, regarding whom the Leader of the Prophets, Hazrat Muhammad, the Chosen One[sas] and saints of the Ummah, had given glad tidings, has come. Just as the Promised Messiah[as], in reply to the objection of Maulawi Muhammad Hussein Batalvi that 'You made a prophecy about the birth of a son under Divine revelation, that is to say you lied' said that:

'The prophecy about the birth of the son is indeed true and will certainly be fulfilled. God Almighty will disgrace rejectors like you.' [155]

That prophecy has, like the zenith sun, been fulfilled with great splendour and glory. Thus, all praise is due to Allah upon this. Come! Let us pray to Allah the Almighty that He may also grant them, our brethren separated from us, who ascribe themselves to our beloved Promised Messiah[as] and claim to have love for him, among whom are also good-natured hearts, that He blesses them with the recognition of the Promised Son; that He may have mercy on them and that He may open their eyes and hearts for the acceptance of the truth. O

our God! Manifest this truth upon their men and their women, and their young, and their old so that they may recognise the Promised Son whom You have named as Mahmood, and Bashir and Fazl-e-Umar in Your revelation, thus, spread Islam throughout the world under his leadership, so that Islam may attain the global supremacy that You ordained to occur in this age since the beginning of time.

وَ اٰخِرُ دَعْوٰنَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ*

* Translation: 'And the conclusion of our prayer is, All praise be to Allah, the Lord of the worlds.' [Translator]

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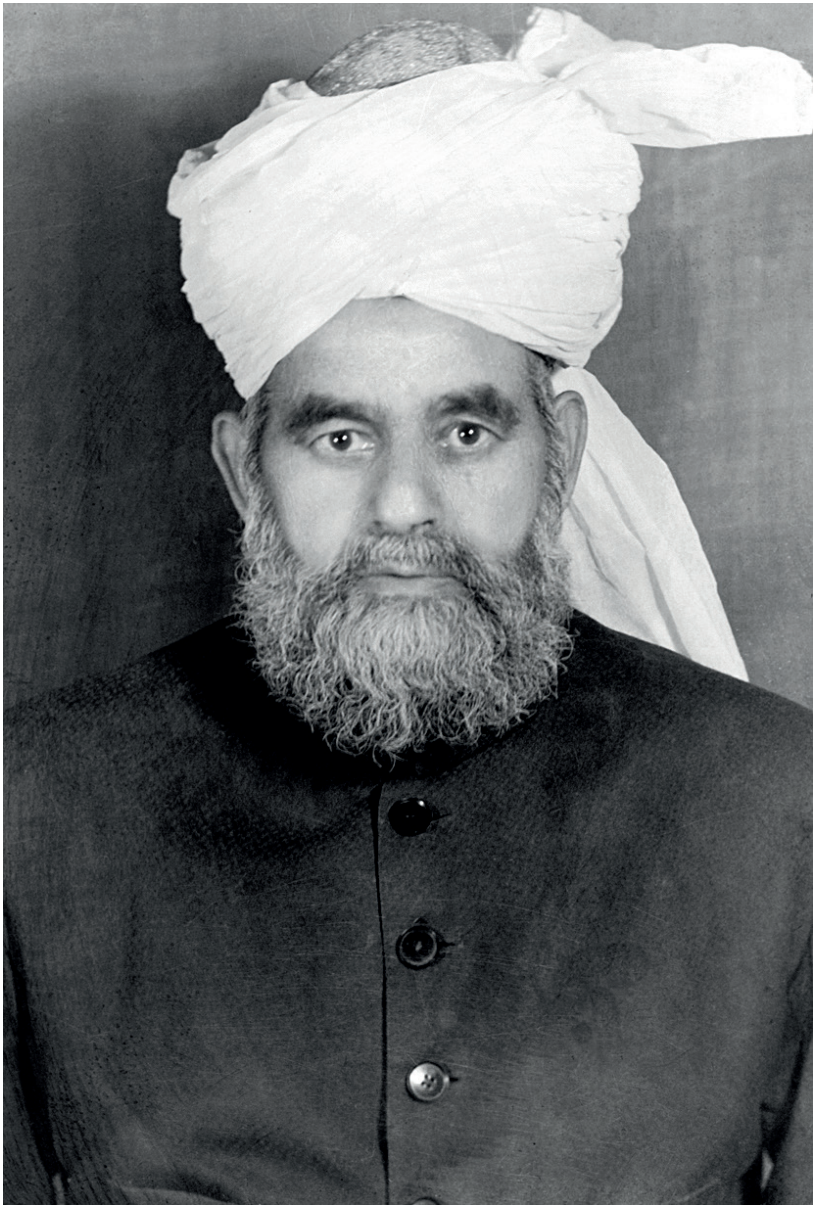

Hazrat Maulana Jalal-ud-Din Shams[ra]

ABOUT THE AUTHOR

Hazrat Maulana Jalal-ud-Din Shams[ra] was born in 1901 and was a companion of the Promised Messiah, Hazrat Mirza Ghulam Ahmad[as] of Qadian. His father: Hazrat Miyan Imam-ud-Din Sekhwani[ra], two paternal uncles: Hazrat Miyan Jamal-ud-Din Sekhwani[ra] and Hazrat Miyan Khair-ud-Din Sekhwani[ra] were among the 313 companions of the Promised Messiah[as]. His paternal grandfather, Hazrat Miyan Muhammad Siddeeque[ra] was also one of the companions of the Promised Messiah[as].

The young Jalal-ud-Din Shams[ra] dedicated his life for the cause of Ahmadiyyat and was trained to be a missionary by various companions of the Promised Messiah[as] including Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] and Hazrat Hafiz Raushan Ali[ra]. In 1925, Maulana Shams[ra] was sent to the Middle East where he

founded the Ahmadiyya Muslim Community in Syria and Palestine. He established the Ahmadiyya Muslim Community in Kababir, Haifa (now in Israel) and laid the foundation of Mahmood Mosque.

Maulana Shams[ra] later returned to India in 1931. He was appointed the Secretary of the All-India Kashmir Committee, of which Hazrat Khalifatul-Masih II[ra] was elected President and Sir Muhammad Iqbal was a member. He later married and had two children. He was then sent to England in 1936 as the Ahmadiyya Muslim missionary at the London Mosque. In 1946 Maulana Shams was called back to the Ahmadiyya Headquarters in Qadian to serve in various capacities.

Maulana Shams[ra] also proposed the name Rabwah for the Ahmadiyya Community's new Headquarters in Pakistan, which was approved by Hazrat Khalifatul-Masih II[ra]. He was one of only three recipients given the prestigious *Khalid-e-Ahmadiyyat* title by Hazrat Khalifatul-Masih II[ra], reminiscent of the great Muslim general Hazrat Khalid bin Waleed[ra]. Further, Hazrat Khalifatul-Masih II[ra] indicated that one of the peripheral interpretations of the Holy Prophet's prophecy that in the latter days the Sun would rise from the West was fulfilled in the person of Shams (Shams meaning sun in Arabic), when he returned from the West to the East.

Maulana Shams[ra] served as Nazir Islah-o-Irshad (in charge of missionary work in Pakistan) until his death on 13th October 1966. He held various positions until that time including: Secretary of Bahishti Maqbarah, Managing Director of Al-Shirkat-ul-Islamiyyah, Secretary Majlis Iftaa, and President of Majlis Kaar Pardaaz. His full biography has been published under the title of *Hayaat-e-Shams*.

THE NOBLE SON

THE FULFILMENT OF A GRAND PROPHECY

This book is based upon a speech delivered by Hazrat Maulana Jalal-ud-Din Shams[ra] at the 1957 Jalsa Salana held in Rabwah, Pakistan. The author highlights the significance of the prophecy that the Promised Messiah[as] would have an illustrious son who would prove to be a Sign of the truth of Islam. The book proves that Hazrat Mirza Bashir-ud-Din Mahmood Ahmad[ra], Khalifatul-Masih II, is the indisputable fulfilment of the prophecy, elaborating upon several detailed aspects of the prophecy.

The book also addresses several critics who challenge the interpretation of the prophecy and question its fulfilment. However, the author conclusively refutes them, confuting them with their own words.

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